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THE

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CONTAINING

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American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih station, 5.
Abenaquis, mission to, 14.
Adabazar—see Constantinople.
Adana—see Aintab.
Adrianople—see Constantinople.
Ahmednuggur mission, 7, 29, 174–5, 206–10; 220, 341–6; annual survey, 7; converts, 7, 29; tours, 7; admissions to the church, 29, 174; annual report, 174; schools, 174; another church formed, 97–8, 175; native pastors ordained, 97–8, 175; out-stations, 175, 206–10; changes, 175; tour of Messrs. Ballantine and Barker, 206–10; Wadala, 209; baptism, 220; Lakhiram, death of, 344–6. See also Seroor.
Aintab station, 4, 76–7, 200, 271, 371–2; annual survey, 4; theological school, 271; annual report, 271; new church at, 77, 188; Killis, 76, 239, 272, 372; Adana, 273; Kessab, 76, 201, 238, 272; Antioch, 239, 272; Koordish movement, 200; persecution, 108, 251; annual report, 281–2; additions to the church, 189, 271, 372; movement among the Mohammedans, 371.
Aleppo station, 5, 139; annual survey, 5; labors and results, 139; addition to the church, 139; schools, 140.
American Board, survey of its missions, 1–14; meetings in behalf of, 221, 284; annual meeting of, 284, 289–311; finances, 284; next meeting, 310.
Amoy mission, 9, 41–47, 186; 354–6; annual survey, 9; hearers, 9; preaching, 10, 355; additions to the church, 10, 186, 355; revival, 41, 354; converts, 41, 43, 186, 355; Peh-chuiia, 43; Chioh-be, 45, 186, 355–6; letter from natives, 46; appeal for help, 356.
Anderson, Rev Dr., letters from, 65, 97, 257.
Annual survey of missions, 1–14.
Arabkir station, 4, 54–6, 74–6, 152, 203–5, 276; annual survey, 4; Margos, 54; Kevork, 74–5; Nicogos, 54, 74; Kuzzel-bash, 55, 279; Protestant Koordish chief, 55; Moslem converts, 279; Visit to Diarbekir, 75; opposition, 152, 277; additions to the church, 152, 278; Egin, 204–5, 278; manufactures at, 277.
Arcot mission, 8, 21; annual survey, 8; death of Mrs Scudder, 21.
Armenian mission, 4, 5, 14–16, 54–7, 74–81, 105–11, 124, 142–52, 178–82, 188–9, 200–206, 235–40, 251–2, 268–82, 330–40, 362, 371–2; annual survey, 4, 5; press, 4; schools, 4; church, 56, 105; signs of good, 78–9, 281; book distribution, 147; results of the year, 280; reinforcements needed, 280; new movement among the Armenians, 332; see also Aintab, Arabkir, Cesarea, Constantinople, Erzroom, Kharpoot, Marash, Marsovan, Smyrna, Tocat, Trebizond.
Ascension Island—see Micronesia
Ascension Island, station at 10 26–23, 129–32, 219, 225–32, 282; small pox, 10 27, 129, 219, 227, 282; school, 27, 226; pupil stolen, 28; war, 28, 230; prospect, 131, 219, 282; house burned, 131; innoculation, 130, 228; arrival of Mr. and Mrs. Doane, 250.
Assyrian mission, 6, 111–14, 153, 188, 206–7, 220, 233–4, 341–2, 361–2; annual survey, 6; intercourse with Mohammedans, 6; opposition, 113; annual report, 153; death of Dr. Lobdell, 188; annual meeting, 220; additions to the church, 220. See also Mosul and Diarbekir.

Baptist Missionary Union, 241.
Batticotta—see Ceylon.
Bebek—see Constantinople.
Beirut station, 5, 189, 312; additions to the church, 189; need of help, 312.
Bennington—see Choctaws.
B'hamdun, 5, 251, 284.
Bhugar—see Ahmednuggur.
Bibliographical notices, 57–8, 82–6, 368.
Bombay mission, 7, 156, 175–8; annual survey, 7; signs of progress, 7; schools, 7; press, 7; death of Mr. Hume, 156, 175–8.
Broosa—see Constantinople.

Canton mission, 9, 22–3, 69–72, 116–18, 167–8, 232–3, 250, 283, 318, 346–8, 356–7; annual survey, 9; press, 9; insurgents, 9, 22, 116, 167, 233, 347; the war, 250, 283, 318, 347; annual report, 69; progress, 71; review of twenty-one years, 70–72; letter from Mr. Macy, 356; foreign intervention, 117–18; preaching and labor, 346, 356; visit to Fuhshan, 233; census, 346; U. S. commissioner, 117; change in respect to foreigners, 318; Liang Afah, death of, 250.
Cesarea station, 4, 77–8, 149–51, 179–81, 236–7, 273, 334–5, 364; Hadjin, 78; visit to Evkera, 77; school, 237, 273; Dr. Jewett's visit, 149–51; additions to the church, 181, 273; favorable signs, 179, 237; inquiry, 180, 236; preaching, 180; burial of a Protestant, 331; annual report, 273; Yuzgat, 237, 334; Turkish women, 237; injustice of Turks, 335; Evcrek, 364.
Ceylon mission, 9, 48–52, 60, 168–71, 187, 219, 250–1, 283, 342–4; annual survey, 9; churches, 9, 284; schools, 9, 49, 50, 60, 187, 219; press, 9; temperance, 48; opposition, 49; annual meeting, 50; Native Evangelical Society, 48;

notices of natives, 51, 284; additions to the church, 60–1, 220; marriages, 60; death of Mr Poor, 163; cholera and small pox, 169, 187, 219, 251, 283; death of a Christian native, 170, 219; seminary, 187–8; Odooville boarding school, 343.
Cherokees, mission to, 12, 189, 263–4, 350; annual survey, 12; schools, 12, 263–4; additions to the church, 12, 189, 350; press, 12, 264; annual report of, 263–4, 350; temperance, 350.
Choctaws, mission to, 11, 12, 124, 154, 218, 250, 262–3; annual survey, 11–12; admissions to the church, 12, 154, 218, 250, 262; contributions, 12, 263; temperance law, 12; schools, 12, 263; church formed, 124; Lenox, 124, 154, 263; annual report of, 262–3.
Constantinople station, 4, 14–16, 78–80, 109, 142–47, 268–70, 284; change of residence, 14; inquirers, 15, 16, 79; encouragement, 78–9; death of Mrs. Everett, 80–1, 269; death of Mr. Benjamin, 109, 142–7, 269; native labor, 147, 332; Broosa, 220, 270, 330–31; annual report, 268–70; Hass-keuy, 269; Pera, 269; Scutari, 269; revival in boarding school, 284; church at Broosa, 330; persecution at Demirdesh, 331; Nicomedia, 331; Adabazar, 331.
Church Missionary Society, 213.

Dakotas, mission to, 12, 125, 154, 264; annual survey, 12; changes, 12; church formed, 12; school, 12, 264; addition to the church, 125, 264; attendance, 154, 264; annual report, 264.
Demirdesh—see Constantinople.
Departure of missionaries, 29, 61, 157, 221, 284, 318, 350, 372.
Diarbekir station, 6, 75, 206–7, 220, 233–4, 341–2; visit of Mr. Dunmore, 75; Pasha cured, 234; annual report of, 206; prospects, 234, 342; additions to the church, 220; Hainee, 341; dispensary, 234; Cutterbul, 342; Kourds, 341
Divrik—see Kharpoot and Tocat.
Dole, Rev. N., death of, 253.
Donations, 29, 61, 91, 125, 157, 189, 221, 253, 285, 319, 350, 373.
Dwight—see Cherokees.

Egin—see Arabkir.
Erzroom station, 4, 5, 181–2, 276, 313, 335–38, 362; quiet in the city, 181, 276; Moosh, work at, 182, 276; Khanoos, progress at, 182, 276; Mr. Richardson's impressions, 313; the war, 313–14, 337, 362; persecution, 335; cholera, 362.

Fairfield—see Cherokees.
Fuh-chau mission, 10, 23-26, 168, 232, 370; annual survey, 10, 168; preaching, 10, 168, 370; schools, 10, 370; press, 10; visit to Toungloh city and the Rapids, 23–26; foreign trade, 232.

Gaboon mission, 2, 29, 33–38, 59, 99–104, 197–8, 220, 231, 325–7, 370; annual survey, 2; additions to the church, 2, 29, 37; visit to River Nazareth, 33–35; visit to a Paugwe town, 103; journals of Mr. Bushnell, 35–38, 99–104, 197–8; schools, 36, 59, 104, 284, 327, 370; war, 101–103, 197; novel interference, 103; marriage, 197; intemperance, 198; preaching, 220, 284, 327; death of Mrs Pierce, 221; call for help, 325; religious interest, 370.
Gawar station, 6, 17, 53, 124, 155, 318, 360–1; annual survey, 6; death of Mr Crane, 17; death of his son, 18; opposition of the Bishop, 53; Deacon Tamo imprisoned, 53; the Pasha, 54; schools, 124, 155; preaching, 360; labors of native helpers, 361.
Greece, mission to, 3, 81–2, 155; annual survey, 3; cholera, 81; death of Mr. King's daughter, 82.

Hakodadi, description of, 86–8.
Hainee—see Diarbekir.
Hasbeiya station, 5, 136; annual report, 136; erection of a church, 137.
Hass-keuy—see Constantinople.

Ifumi—see Zulus.
Inandi—see Zulus.
Iroquois, the, book noticed, 368.

Japan, 86–8.
Jews, mission to, 3, 89–91, 140–2, 198–200, 252; annual survey, 3; translation of the Bible, 4; schools, 90, 140, 199, 252; interesting conversion, 89–90, 141, 200; Thessalonica, 91, 198; interest, 141, 199; Jewish book, 198; persecution, 252.

Kessah—see Aintab.
Khanoos—see Erzroom.
Kharpoot, 75, 277, 279, 338–40; encouragement, 340; Ali Gako, 339–40; church formed at Divrik, 338; Chimishgezek, 339; a tried workman, 339
Killis—see Aintab.
Kolapoor mission, 8, 173–4, 371; annual survey, 8; annual report, 173; preaching, 8, 173; schools, 8, 174; favor of the native goverment, 371.
Koom Kapoo—see Constantinople.

Lenox—see Choctaws.
London Missionary Society, 215, 244.

Madagascar, 121.
Madras mission, 8, 22, 156, 187, 211; annual survey, 8; church, 8; schools, 8; press, 8; love feast, 22; death of Dr. Scudder, 156, 211; additions to the church, 187.
Madura mission, 8, 59–60, 114–16, 123, 156, 171–3, 349, 357–9; annual survey, 8; village congregations, 8, 115, 124, 358–9; schools, 8, 172; churches, 8, 156, 172; additions to the churches, 60, 116, 123, 157, 349, 359; church formed, 156; annual report, 171–3; Native Evangelical Society, 172; Cumbum valley, 357–8.
Mandahasalie, 358.
Manepy—see Ceylon.
Marash, 105, 201, 233, 251, 273, 281, 349; church formed, 105; preaching, 106, 282.
Marsovan station, 4, 178, 275, 363–4; dishonest Protestants, 178; return of Mr. and Mrs. Bliss, 363; cholera, 364.
Moosh—see Erzroom.
Mosul station, 6, 111–14, 153, 188, 361–2; Koordish rebellion, 111; the Pope, 114; death of Dr. Lobdell, 188; cemetery, 112; progress, 154, 361–2; protestant not to be bought, 153; preaching to Moslems, 362.
Micronesia mission, 10, 26–28, 89, 124, 129–32, 218, 225, 232, 250, 261, 282; annual survey, 10; see also Ascension Island, and Strong's Island.

Natal district, 3.
Nestorian mission, 6, 17–20, 52–4, 72–4, 124, 155, 314–18, 359–61, 371; annual survey, 6; revivals, 6; interest, 52; schools, 6, 124, 316, 371; persecutions, 18–20, 72–3; the war, 52; oppression, 52; seminaries, 73, 156; Dea. Yonan, 73, 360; opposition of the Persian government, 314–18, 360; communion season, 317; marriage of converts, 318, 371; labors of native assistants, 360; Priest Abraham, 360. And see Gawar.

Nicomedia—see Constantinople.
Niger river, exploration of, 120.

Ojibwas, mission to, 13, 118–20, 189, 265; annual survey, 13; temperance, 13, 120, 189, 265; treaty, 119; school, 119, 265; additions to, 189, 265.
Oroomiah—see Nestorian mission.

Paris Society of Evangelical Missions, 249.
Pera—see Constantinople.
Presbyterian Board of Missions, 216.

Rodosto—see Constantinople.

Sandwich Islands, 10, 11, 132–4, 165–7, 218, 240, 250, 321–25, 353–4; annual survey, 10; small pox, 11; churches, 11, 132, 322; converts, 11; contributions, 11, 132, 325; death of the king, 133, 321; influence of seamen, 165; anniversaries, 166; Romanism, 167; morals of the people, 322, 325; condition of the people, 166; arrival of missionaries, 218; wants of Kau, 240; death of Mrs. Conde, 250, 321; state of religion, 322; education, 323; twenty years' review by Mr. Coan, 323–25; death of Mr. Kinney, 354; reception of Mr. Shipman at Kau, 353–4.
Satara mission, 7, 8, 283; annual survey, 7; schools, 8; Mrs. Graves's school, 283.
Scotland, Church of, missions, 249.
Scotland, Free Church of, missions, 248.
Scutari—see Constantinople.
Senecas, mission to, 13, 125, 189, 265–7; annual survey, 13; revivals, 13, 125; schools, 13, 125, 266; progress, 13, 125, 267; press, 13; additions to the church, 189, 267; annual report, 265–7.
Seroor station, 7, 211; annual report, 211.
Shanghai mission, 10, 47–8, 61, 89, 211–13, 348–9; annual survey, 10; the war, 61, 89; tours by Mr. Aitchison, 211, 348–9; present state of affairs, 213.
Sidon station, 5, 135; opposition, 135; attendance of Moslems, 136; annual report, 135.
Sivas station, 4, 124, 149, 151, 203, 235, 273–4; description of Sivas, 149; encouragement at, 151, 203; state of things at, 235.
Smyrna (Armenian) station, 4, 56–7, 271, 365, 372; church at Thyatira, 56, 271, 365; Moslem favor, 366.
Strong's Island, station at, 10, 124, 218, 261; schools, 124; death of the King, 218; Captain Handy, 261.
Syrian mission, 5, 59, 104–5, 135–40, 189, 251, 284, 311, 367, 372; annual survey, 5; annual meeting, 251; schools, 5, 189, 367; press, 5; death of Mrs. Foot, 59; want of missionaries, 311; qualifications for the Arab field, 311; Ain Zehalta, 367, 372.

Thessalonica—see Jews.
Thompson, Rev. A. C., letters from, 161–5, 193–7.
Tillipally—see Ceylon.
Tocat station, 4, 148–52, 188, 236, 274, 318, 332–34; Divrik, 338; Dr. Jewett's tour to Sivas and Cesarea, 148–51; theological students, 151, 236, 333; progress, 188, 236, 274, 318; annual report, 274; church, 275; conversion of a Vartabed, 333; Turkish soldiers, 333–4.
Trebizond station, 4, 109–10, 178–9, 275, 363; annual report, 275; church formed, 110; earnest inquirer, 110; seriousness, 179; the war, 179; a new opening, 363.
Tripoli station, 5, 59, 137–8; death of Mrs. Foot, 59; annual report, 104; first fruits, 137; persecution, 138.
Turkish Missions Aid Society, 182–6.
Tuscaroras, mission to, 13, 14, 91, 125, 154, 267–8; annual survey, 13; contributions, 13; church, 14, 154, 267; school, 13, 91, 267–8; temperance, 91; annual report, 267–8.

Umtwalumi—see Zulus.
United Presbyterian missions, 246.

Wudaley—see Ahmednuggur.

Yuzgat—see Cesarea.

Zulus, mission to, 3, 38, 40, 59, 134, 186, 251, 327–30; annual survey, 3; Umtwalumi, 38–9, 186; heathen perverseness, 39; woman's lot, 40; removal of the natives, 59; indifference to the gospel, 134, 251; intemperance, 135; religion of the Zulus, 327; Zulu beggar, 328 six months' mail, 329; appeal for missionaries, 329.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abbe, B. R., 284.
Abbe, Mrs., 284.
Abraham, Andrew, 3.
Abraham, Mrs., 3.
Adams, Mrs. Sarah C., 3.
Adams, Henry M , 2.
Agnew, Miss Eliza, 9, 258.
Aiken, Edward, 372.
Aiken, Mrs., 372.
Aiken, Miss L. M., 11.
Aitchison, Wm., 10, 47 211, 348.
Alexander, W. P., 11, 89.
Alexander, Mrs., 11.
Allen, O. P., 372.
Allen, Mrs., 372.
Andrews, C. B., 11, 241.
Andrews, Mrs., 11.
Archer, E. A., 12.
Arms, Miss Maria P., 12.

Backus, Miss Elizabeth, 12.
Bailey, Edward, 11.
Bailey, Mrs., 11.
Baldwin, Caleb C., 10, 23, 168.
Baldwin, Mrs., 10.
Baldwin, Dwight, 10.
Baldwin, Mrs , 10.
Baldwin, William O , 11, 29, 218.
Ball, Dyer, 9, 69, 356.
Ball, Mrs , 9.
Ball, J. N., 4, 77, 150, 273, 318, 334.
Ball, Mrs., 4, 334.
Ballantine, H., 7, 29, 65, 97, 174, 175, 207, 220, 344.
Ballantine, Mrs., 7, 65. 174, 209.
Barker, William P., 7, 65, 174, 175, 207, 220.
Barker, Mrs., 7, 209.
Beebee, Albert G., 4, 105, 107, 201, 238, 251, 231, 349.
Beebee, Mrs., 4.
Benjamin, Nathan, 4, 109, 142, 269.
Benjamin, Mrs., 4, 143.
Bennet, Miss Hannah, 11.
Benton. W. A., 5, 251, 284, 312.
Benton, Mrs., 5.
Best, Jacob, 2, 59, 220.
Best, Mrs , 2.
Bird, William, 5, 311.
Bird, Mrs., 5.
Bishop, Artemas, 11.
Bishop, Mrs , 11.
Bissell, Lemuel, 7, 99, 175, 211.
Bissell, Mrs., 7.
Bliss, Asher B., 13, 125, 189, 266.
Bliss, Mrs., 13.
Bliss, Edwin E., 4, 363.
Bliss, Mrs., 4, 363.
Bliss, Isaac G., 4, 221, 294, 310.
Bliss, Mrs., 4.
Blodgett, Henry. 10, 47, 89, 372.
Blodgett, Mrs., 372.
Boing, E. L., 12, 262.
Boing, Mrs , 12.
Bond, Elias, 10.
Bond, Mrs , 10.
Bonney, Samuel W., 9, 22, 69 294.
Bowen, George, 7, 99.
Breath, Edward, 6, 18, 52, 155.
Breath, Mrs., 6.
Brewster, Mrs. Mary G., 9, 69.
Bridgman, Elijah C , 9, 10, 61, 70.
Bridgman, Mrs., 9, 10, 61.
Briggs, Miss Mary, 12.
Brown, Miss Lydia, 11.
Britto, Miss Cinderilla, 13.
Burgess, Ebenezer, 7, 176, 221, 294.
Burgess, Mrs., 176.
Burnell, Thomas S., 9, 50, 169, 219, 258
Burnell, Mrs., 9.
Bushnell. Albert, 2, 29, 35, 99. 197, 284. 325.
Bushnell, Mrs , 2, 104. 284.
Byington, Cyrus, 11, 262, 303.
Byington, Mrs., 11.

Calhoun, S. H., 5, 312.
Calhoun, Mrs., 5.
Chamberlain, J. D., 11, 303.
Chamberlain, Mrs., 11.
Chamberlain, Mrs. M. P., 11.
Chandler, J E., 8.
Chandler, Mrs., 8.
Cheney, Miss Sarah, 5.
Child, Miss P. G., 11.
Clark, E. W., 11, 250.
Clark, Mrs., 11.
Clark, William, 4, 55, 152, 203 276, 338.
Clark, Mrs., 4.
Clark, Miss Harriet S., 13.
Coan, G. W., 6, 52, 72, 314.
Coan, Mrs., 6.
Coan, Titus, 10, 165, 323, 354.
Coan, Mrs., 10.
Cochran, Joseph G., 6, 18, 52, 124
Cochran, Mrs., 6.
Conde, Daniel T., 11, 250.
Conde, Mrs., 11, 250, 321.
Copeland, C. C., 12, 154, 303.
Copeland, Mrs., 12.
Copeland, H. K., 11, 303.
Copeland, Mrs , 11.
Crane, Edwin H., 6, 17, 21, 53, 298.
Crane, Mrs., 6, 17.
Crane, Oliver, 4.
Crane, Mrs., 4.
Cummings, Seneca, 10, 23, 168.
Cummings, Mrs., 10.

Dada, Miss H. A., 373.
DeForest, H. A., 5, 294, 310.
DeForest, Mrs , 5.
Denny, Miss M. E , 12.
Doane, Edward T., 10. 89, 250.
Doane, Mrs., 10, 89, 250.
Dodd, E. M., 3, 318.
Dodd, Mrs., 3.
Döhne, Jacob L., 3, 134.
Döhne, Mrs., 3.
Dole, Daniel, 11.
Dole, Mrs., 11.
Doolittle, Jus us, 10, 168.
Doolittle, Mrs , 10.
Doty, Elihu. 9, 41, 43, 186, 354.
Doty, Mrs., 9.
Dunmore, G. W., 4, 6, 54, 74, 152, 206, 279, 338.
Dunmore, Mrs., 4, 6, 206, 338.
Dwight, H. G. O., 4, 14, 78, 109, 220, 331.
Dwight, Mrs., 4, 15.

Eddy, William W., 5, 139, 251, 297.
Eddy, Mrs., 5, 139.
Edwards, Miss Jerusha, 13.
Edwards, John, 11, 262, 303.
Edwards, Mrs , 11.
Emerson, John S., 11.
Emerson, Mrs , 11.
Everett, Joel S., 4, 81, 110, 147.
Everett, Mrs., 4, 80, 269.

Fairbank, Samuel B , 7, 99.
Farnsworth, W. A., 4, 77, 78, 150, 179, 236, 273. 364.
Farnsworth, Mrs., 4, 365.
Farrar, Miss Cynthia, 7, 174.
Fay, Miss Catharine, 12.
Fisk, Miss Fidelia, 6.
Foot, Horace, 5, 59, 104, 139, 294.
Foot, Mrs., 5, 59, 104. 251.
Ford, J. Edwards, 5, 76, 139.
Ford, Mrs , 5.
Ford, George, 8, 294.
Ford, Mrs., 8.
Ford, Henry A., 2, 36, 38.

Gaston, Miss C. A., 373.

Gleason, Anson, 13, 267.
Gleason, Mrs., 13.
Goodell, William, 4, 15, 80, 284
Goodell, Mrs., 4.
Goodell, Edwin, 4, 124, 151.
Goodell, Mrs., 4.
Goodell, Miss Isabella, 221.
Goulding, Miss Harriet, 11.
Graves, Mrs. M. L.. 7, 283
Green, Samuel F., 9, 168, 187.
Grout, Aldin, 3, 186.
Grout, Mrs., 3.
Grout, Lewis, 3, 59.
Grout, Mrs , 3.
Gulick, L. H., 10, 26, 219, 225, 250, 282.
Gulick, Mrs., 10, 27, 226, 283.
Gulick, Peter J., 11.
Gulick, Mrs., 11.

Hall, Benjamin F., 13.
Hall, Mrs., 13.
Hall, Miss Lois W., 12, 263.
Hall, Sherman, 13, 118, 265.
Hall, Mrs., 13.
Hall, William, 13, 267.
Hall, Mrs., 13.
Hall, Miss Mary A., 13.
Hamlin, C., 4, 269, 330.
Hamlin, Mrs., 4.
Hancock, Miss E. Y., 373.
Harris, Miss M. A., 6, 18.
Hartwell, Charles, 10, 168.
Hartwell, Mrs., 10.
Haskell, H. B., 372.
Hastings, Eurotas P., 9, 61, 187.
Hastings, Mrs , 9.
Haynes, Miss Melvina, 4.
Hazen, Allen, 7, 98, 175.
Hazen, Mrs., 7.
Herrick, James, 8, 156, 157, 161, 162, 193, 194, 195, 196.
Herrick, Mrs., 8, 162.
Herrick, H. P., 2, 37, 99, 221, 284, 325
Herrick, Mrs., 2, 37.
Hinsdale, Mrs. Sarah C., 4.
Hitchcock, H. R , 11, 29, 218.
Hitchcock, Mrs., 11, 29, 218.
Hobbs, S. L., 12, 124, 154, 263, 303.
Hobbs, Mrs., 12.
Hoisington, H. R , 9.
Hoisington, Mrs., 9.
Holchkin, E., 11.
Holchkin, Mrs., 11.
Holchkin, John J., 12.
Howland, William W., 9, 250, 259, 260.
Howland, Mrs., 9.
Hume, R. W., 7, 156, 175.
Hume, Mrs , 7, 156, 176, 178.
Hunt, P. R., 8.
Hunt, Mrs., 8.
Hurd, Isaac N , 8, 22.
Hurd, Mrs , 8.
Hurter, G. C., 5.
Hurter, Mrs., 5.

Ireland, W , 3.
Ireland, Mrs., 3.

Jewett, Fayette, 4, 124, 148, 188, 235, 236.
Jewett, Mrs , 4, 188
Johnson, Edward, 11.
Johnson, Mrs., 11.
Johnson, Stephen, 10.
Johnson, Mrs , 10.
Johnston, T. P , 4.
Johnston, Mrs., 4.
Joralmon, John S., 372.
Joralmon, Mrs., 372.

Kent, Miss Mary, 13.
Ker, Miss Sarah, 11.
King, Jonas, 3, 81, 155, 269, 296.
King, Mrs., 3
Kingsbury, Cyrus, 11, 250, 263, 303
Kingsbury, Mrs., 11.
Kinney, Henry, 11, 21, 240, 321, 353.
Kinney, Mrs., 11, 353–4.
Knapp, George C., 372.
Knapp, Mrs., 372.

Ladd, Daniel, 4, 56, 270, 271. 365.
Ladd, Mrs., 4.
Lansing, A. G., 12, 304.
Lansing, Mrs., 12.
Lathrop, Edwin. 373.
Lathrop, Mrs., 373.
Libby, Samuel T., 11.
Lindley, Daniel, 3.
Lindley, Mrs , 3.
Little, Charles, 8, 156.
Little, Mrs., 8.
Lobdell, Henry, 6, 111, 153, 154, 188, 297.
Lobdell, Mrs., 6, 188, 362.
Lord, Miss L. H., 12.
Lord, Nathan L., 9, 187, 258.
Lord, Mrs., 9.
Lyman, D. B., 10.
Lyman, Mrs., 10.
Lyons, Lorenzo, 10, 132.
Lyons, Mrs., 10
Lyons, J. L., 61, 251, 312, 367.
Lyons, Mrs., 61, 367.

Macy, William A., 9, 29, 346, 356.
Marsh, Samuel D., 3.
Marsh, Mrs., 3
Marsh, Dwight W., 6, 17, 114, 153, 188, 220.
Marsh, Mrs., 6, 188, 362.
McCormick, Miss Harriet, 11.
McKinney, Silas, 3.
McKinney, Mrs., 3.
McMillan, G. W., 8.
McMillan, Mrs., 8
Meigs, B. C., 9, 49, 168, 258, 259, 260, 283.
Mellen, William, 3, 38.
Mellen, Mrs., 3.
Mills, Cyrus T., 9, 221, 294.
Mills, Mrs., 9
Morgan, H. B., 3, 91, 140, 198, 365, 367.
Morgan, Mrs., 3, 91.
Munger, S. B., 7, 174, 175, 283
Munger, Mrs., 7.
Muzzy, C. F., 8, 157.
Muzzy, Mrs., 8.

Noyes, Joseph T., 8, 60, 114, 157, 357.
Noyes, Mrs., 8.
Nutting, G. B., 4, 188.
Nutting, Mrs , 4.
Nutting, David H., 6, 75, 206, 233, 341.
Nutting, Mrs., 6, 75, 206.

Osunkhirhine, P. P., 14.

Orr, James, 12.
Orr, Mrs., 12.

Paris, John D., 10, 240, 353.
Paris, Mrs., 10.
Parker, B. W., 11.
Parker, Mrs., 11.
Parsons, Justin W., 3, 89, 140, 199, 252.
Parsons, Mrs., 3, 141.
Parsons, Benjamin, 4, 124, 151, 203, 235, 273.
Parsons, Mrs., 4, 124.
Peabody, Josiah, 4, 181, 335, 362.
Peabody, Mrs., 4, 362.
Peck, Miss Abigail, 13.
Peet, Lyman B., 10, 168, 232.
Peet, Mrs., 10.
Perkins, Justin, 6, 72, 124, 317.
Perkins, Mrs., 6.
Perkins, George A., 4, 105, 201, 238, 281.
Perkins, Mrs. 4.
Pettibone, Ira F., 221.
Pierce, E. J., 2, 221.
Pierce, Mrs., 2, 29.
Pierson, George, 10, 219, 261.
Pierson, Mrs , 10, 29, 219, 261.
Pierson, William E., 12, 21.
Pixley, Stephen C., 372.
Pixley, Mrs., 372.
Plumer, Alexander R., 61.
Plumer, Mrs., 61.
Pogue, John F., 11.
Pogue, Mrs , 11.
Poor, Daniel, 9, 48, 50, 168, 170, 219.
Poor, Mrs., 9.
Potter, Joshua, 13, 267.
Potter, Mrs., 13.
Potter, William S., 12.
Powers, P. O., 4, 124, 178, 275, 363.
Powers, Mrs., 4, 275.
Pratt, A. T., 4, 238.
Pratt, Mrs., 4.
Preston, Ira M., 2, 33.
Preston, Mrs., 2.
Pruden, Miss H. E., 11, 12.
Pulsifer, Charles, 13, 118, 189, 265.
Pulsifer, Mrs., 13.

Ranney, T. E., 12, 264, 350.
Ranney, Mrs., 12, 264.
Rendall, John, 8, 59, 123, 157, 349.
Rendall, Mrs., 8.
Rhea, S. A., 6, 17, 53, 73, 124, 155, 318, 360.
Rhea, Mrs., 124.
Rice, Miss Mary S., 6.
Richardson, Sanford, 4, 313, 362.
Richardson, Mrs., 4.
Riggs, Elias, 4, 269.
Riggs, Mrs., 4.
Riggs, Stephen R., 12, 125, 154, 264.
Riggs, Mrs. 12.
Rockwood, Gilbert, 13, 91, 125, 154, 267.
Rockwood, Mrs., 13
Rogers, Mrs. Mary W., 11.
Rood, David, 3.
Rood, Mrs., 3.
Rowell, G. B., 11.
Rowell, Mrs., 11.

Sanders, M. D., 9, 50, 219.

Sanders, Mrs., 9.
Sawyer, Miss Frances W., 11.
Schauffler, W. G., 3.
Schauffler, Mrs. 3.
Schermerhorn, Harvey R., 11.
Schneider, B., 4, 76, 105, 200, 272, 282.
Schneider, Mrs., 4.
Scudder, H. M., 8.
Scudder, Mrs. 8.
Scudder, John, 8, 156, 168, 211.
Scudder, Joseph, 8, 156, 211.
Scudder, Mrs , 8.
Scudder, William W., 8, 20.
Scudder, Mrs., 20, 22.
Scudder, E. C., 350.
Scudder, Mrs., 350.
Scudder, J. W., 350.
Scudder, Mrs., 350.
Scudder, Miss Louisa, 350.
Shearer, Miss Jane, 13.
Shelton, Charles S , 8.
Shelton, Mrs., 8.
Shipman, W. C., 10. 89, 353.
Shipman, Mrs., 10, 89, 353.
Smith, Mrs. Corinth J., 4.
Smith, Eli, 5, 251, 312, 368.
Smith, Mrs., 5.
Smith, James W., 11.
Smith, Mrs , 11.
Smith, John C., 9, 50, 60, 219.
Smith, Mrs., 9.
Smith, Lowell, 11.
Smith, Mrs., 11.
Smith, Miss Olivia, 2.
Smith, Miss Marcia M., 11.
Snow, B. G., 10, 124, 218, 299.
Snow, Mrs. 10.
Spaulding, Levi, 9, 60, 258, 259, 283, 342.
Spaulding, Mrs., 9, 258.
Spooner, W. A., 157.
Spooner, Mrs., 157.
Spooner, Miss Abby, 13, 119.
Stark, O. P., 11, 303.
Stark, Mrs., 12, 21.
Stephens, Miss Martha, 13.
Stocking, W. R., 6.
Stocking, Mrs., 6.
Stoddard, David T., 6, 18, 52, 359.
Stoddard, Mrs., 6, 18.
Stone, Miss P. A., 13.
Stone, Seth B , 3, 251.
Stone, Mrs. 3.
Sturges, Albert A., 10, 27, 28, 129, 229, 250, 283.
Sturges, Mrs., 10, 28.
Swain, Miss Jerusha E., 12.

Talmage, J. V. N., 9, 41, 355.
Talmage, Mrs., 9.
Taylor, Horace S., 8, 162, 164, 173, 195, 196, 349, 358.
Taylor, Mrs., 8.
Teele, Edwin, 12.
Teele, Mrs. 12.
Thomson, W. M., 5, 135.
Thomson, Mrs., 5.
Thurston, Asa, 10.
Thurston, Mrs., 10.
Torrey, C. C., 262, 373.
Torrey, Mrs., 373.
Tracy, William, 8, 161, 162, 195, 196.
Tracy, Mrs., 8.
Tyler, Josiah, 3, 39, 327.
Tyler, Mrs., 3.

Van Dyck, C. V. A., 5, 135.
Van Dyck, Mrs., 5.
Van Lennep, Henry J., 4, 109, 124, 148, 188, 274, 332.
Van Lennep, Mrs., 4, 124, 188.
Vrooman, Daniel, 9, 22, 232, 318, 346.
Vrooman, Mrs., 9, 69.

Walker, Augustus, 6, 75, 206, 341.
Walker, Mrs., 6, 75.
Walker, William, 2, 29, 33, 59, 104, 221.
Walker, Mrs., 2.
Webb, Edward, 8.
Webb, Mrs , 3.
Wentz, H. A., 12.
West, Miss M. A., 4, 269.
Wetmore, Charles H., 10.
Wetmore, Mrs , 10.
Wheeler, Leonard H., 13, 118, 265.
Wheeler, Mrs., 13.
Whitcomb, Miss Mercy, 12.
Whiting, G. B., 5, 138, 189, 312.
Whiting, Mrs., 5.
Whitney, Mrs. M. P., 11.
Whittlesey, Eliphalet, 11.
Whittlesey, Mrs., 11.
Wilcox, Abner, 11.
Wilcox, Mrs., 11.
Wilder, H. A., 3, 38, 59.
Wilder, Mrs., 3.
Wilder, Royal G., 8, 68, 99, 173.
Wilder, Mrs., 8.
Willey, Worcester, 12, 350.
Willey, Mrs., 12.
Williams, S. W., 9, 69, 70, 86, 117, 167, 250, 283, 346.
Williams, Mrs., 9, 112.
Williams, W. F., 6, 153, 154, 188, 220.
Williams, Mrs., 6, 153.
Williamson, T. S., 12, 125, 154, 264.
Williamson, Mrs., 12.
Williamson, Miss Jane S., 12.
Wilson, David M., 5, 104, 137, 297.
Wilson, Mrs., 5.
Winslow, Miron, 8, 21, 187, 211.
Wise, Miss Eunice, 13.
Wood, William, 7, 175, 294.
Woodward, Miss Helen E., 11, 12.
Worcester, S. A., 12, 189, 263.
Worcester, Mrs., 12.
Wright, Mrs. H. B., 11.
Wright, Asher, 13, 266, 267.
Wright, Mrs., 13, 125.
Wright, A. H., 6, 17, 18, 124, 153, 314, 318.
Wright, Mrs. 6.

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Ascension Island.

JOURNAL OF MR. STURGES.

THE friends of missions have felt a deep interest in the work which our brethren in Micronesia have undertaken; and there has been a degree of sympathy with them, in their loneliness and their peculiar trials, which is quite unusual. When they left the Sandwich Islands for their ocean home, it was seen that they had passed beyond the area of civilization, and thenceforward could expect to enjoy but little intercourse with men of a common faith and a common aim They have often been borne upon the hearts of Christians, therefore; and the hope has been cherished that they would find a rich compensation for their privations in the success with which the Lord might be pleased to crown their labors.

This journal of Mr. Sturges will show that we have not expended too much sympathy upon this mission. The future of Ascension Island, (and the same may be true of Strong's Island,) is involved in great uncertainty. The ravages effected by the small-pox, the discouraged and reckless spirit which has sprung up so suddenly, the ominous indifference to religious truth which prevails so generally, are sad items in the history of such a people. We cannot but ask ourselves, "Whereunto are these things to grow?" Is all this but a trial of our faith, which is to be followed by unexpected displays of God's saving mercy? Or is it the beginning of the end?

The time has not come for the decision of questions like these. Perhaps the work of death on this remote island may not have been quite so terrible as our fears would lead us to expect. Perhaps the moral effect on the survivors will be less disastrous than has been supposed. God may have thoughts of peace and love which are not yet disclosed. Let us look unto him, therefore, for the revelation of his will. Let us wait patiently on the Lord. In his own time light shall arise in the darkness.

Ravages of the Small-Pox.

July 12, 1854. The Lord's hand is heavy upon us. Never did death work more fearfully, or with less opposition. The panic-struck natives fly to the mountains and to uninhabited islands; then they come back again, and seize some victim of the disease to carry to their homes; thus spreading the contagion to all parts, so that a spot cannot be found where it is not doing fearful execution. Never was desolation more complete.

Nor is it a small ingredient in our bitter cup, that we can do no more to lessen the evil. Our destitution of vaccine matter, the power of the priests over a bigoted people, together with the stories of abandoned foreigners respecting our bringing the sickness here and our intention to kill all the natives, render our efforts to come into contact with their sufferings nearly fruitless. They often resort to the basest deceptions to keep us from the dwellings of the sick, that the additional curse of our presence

may not fall upon them. Much has been said to them about inoculation; but they do not understand its nature; and as it would kill some, and serve to spread the contagion, it seems a matter of prudence not to press it.

In these circumstances, with the dying groans of thousands in our ears forced by heathen superstition and a heathenized civilization from sufferings which we would gladly mitigate, shut out from all connection with a Christian world, we love to think of the thousands who remember us at the throne of grace. It is sweet to go there often ourselves, and to those rich promises, "They that sow in tears shall reap in joy;" "Lo, I am with you always."

20. For weeks I have been mostly confined to our own district, going about but little, as our Nanakin keeps his people at their homes, allowing but little intercourse, wishing to keep the sickness at a distance. This is a large district, and nearly the only one where the small-pox has not made ravages.

During this temporary seclusion, the Nanakin, with his train, has been quite attentive to his books, coming to my house every day for instruction. Besides my ordinary teaching, I have tried to communicate some things respecting the treatment of the small-pox to the people through him; and I hope I have not utterly failed. He would, no doubt, request to be inoculated, were it not for the fears of others. We rejoice, and would have our friends rejoice with us, in a more unobstructed and friendly contact with this suffering, deluded people.

Successful Inoculation.

As Mr. Sturges has not received a medical education, it will be seen in the following extract that he assumed a very grave responsibility. There are few men who would not shrink from such a measure.

August 5. I have this day inoculated our Nanakin. This is decidedly the greatest venture of my life. If he does well, all will be well; if he dies, we can hardly expect to escape savage violence. We try to work the Lord's will; and we know he always makes issues for the highest good.

12. I have this day re-inoculated the Nanakin, and with him a favorite brother. This shows his determination, and his confidence in the missionary. Never did I feel the need or help of special pleadings with the great Physician more than now.

25. These anxious weeks are over. The Nanakin is well, having had the sickness so lightly that it is hard to feel he has been sick. His brother also is doing well. To the Lord let all glory be given! I am now very busy in inoculating. Every body, far and near, urges me to this. I have now, and shall have for weeks, more than I can do. Poor people! Some of them will die, probably many, and I must have the credit of killing them. I do sometimes tremble at my responsibilities; but I will never shrink, so long as I can feel that the hand of my Master is about me. The Nanakin accompanies me in my visits to distant parts of the tribe. This he does that I may not have to propel my own canoe, and to give me more influence.

Another extract will indicate the hazard of medical practice among such a people. It will also illustrate the mastery which superstition has gained over them.

September 10. A high chief, a subject of inoculation, has just died. He was one of the worst men we had, occasioning nearly all the wars between the tribes, as also robberies, neighborhood quarrels, &c. He urged the killing of the missionary, awhile since, as the cause of the sickness. Failing in this he fled to a small island, where he remained for months, until the small-pox broke out on his premises on the main land, when he returned. Seeing me inoculate the Nanakin, he begged with tears that I would do the same thing for him. Through all his sickness he was anxious to see me, as he seemed to have the greatest dread of dying. He might have lived; but at the crisis of his disease, the spirits appeared, saying, "Come away," "Come away." On receiving this order, he was carried several miles, which was too much for his weak body. Such orders for a change of place are almost always given in the later stages of sickness, and doubtless cause many deaths. Many are unquestionably buried alive. There are frequent cases of persons rising from their grave-clothes. This fact suggested to them the return of the soul to the body, after a temporary absence. They hurry the corpse into the ground, to keep any stranger from looking upon it, as this would greatly offend the spirit. All the fears of the living seem to centre in the agency of departed spirits. If one is sick, or meets with any calamity; if any noise is heard at night; if any thing singular happens, it is the work of ghosts.

The satisfaction with which the following entry was made by Mr. Sturges in his journal can be readily imagined.

15. We are now nearly free from sickness in this tribe. How good it is to have a little respite! Our own families have been graciously preserved; the good Shepherd has kept us from all harm. I feel perfectly exhausted from constant labor, and from anxiety. Having so little knowledge of the art of preserving life, and making my first effort among a very passionate people, I cannot help feeling the burden of my responsibility.

A new Trial.

Our brother next found that he had some occasion for solicitude nearer home. The little missionary circle at Rono-Kitti is invaded. His language is as follows:

25. Just as we were recovering from the scenes of excitement and the labors of the past months, congratulating ourselves on the preservation of our families, the wife of our native missionary broke out with the small-pox. This is the more trying, as they had kept free so long, and finally took it by forbidden exposure. She wanted to see some one who had the small-pox; so she ventured too near a favorite who had just recovered.

October 6. The wife of the native missionary is now recovering; but her husband and child are just breaking out. We hope they will have the disease lightly, as it comes from inoculation. They were not inoculated sooner, because it was thought better to keep it out of the family entirely, and because we greatly needed their help in our family during my constant travels among the natives.

Loss of a Home.

Those who read these pages, will enter fully into the feelings of Mr. and Mrs. Sturges in being suddenly deprived of their home. After all that they had endured before, we should have expected that this trial would have been withheld. But the Lord has done it; and his ways are not as our ways. Let us keep in mind, moreover, that all things work together for good to them that love him. That which seems strange to us, is but the louder whisper of his love.

11. "We now dwell in the wilderness, and sleep in the woods." Fire took from us our dwelling, with nearly all its fixtures and conveniences, day before yesterday. The fire originated from the stone-flue. Had there been a single native near, I might have saved all. Many came when it was too late. Some were kind; others enriched themselves with the plunder. In any circumstances the calamity would be very great. We feel it more as our native family is sick and dependent upon us; and we expect to have the small-pox in our family soon. War is pending between this tribe and the one in which Dr. Gulick is; hence there is no communication between us. Foreigners seem to come down upon us more furiously than ever. The Lord has kindly spared to us a few things, and has given us quite a comfortable place for the present. Above all we have cheerful hearts. We feel grateful. The providence seems mysterious to us; but it is not to Him who sees the end of all things, and never permits a sparrow to fall without his notice.

The Prospect.

Mr. Sturges frankly states some facts that have an important bearing upon the missionary work which our brethren have commenced on Ascension Island. They are as follows:

1. The present population of the island is less than five thousand, scattered along a coast of eighty miles, and divided into five hostile tribes, each of which is divided into seven or eight independent clans. Of this population, three-fourths are past the middle period of life. Births are scarcely heard of; and hence the speedy extinction of the race is threatened. A "night of toil," such as present appearances indicate, will bring the morn after this people are no more.

2. The peculiar condition of things here, should be known. Since the sickness, there is a settled feeling that the race is soon to disappear. So strong is this feeling among the natives, that they insist upon the folly of making changes. They have a recklessness wholly unknown before. Their perfect release from want, by the acquisition of property, and their deliverance from authority, by the dependence of chiefs upon common people, resulting from the great mortality, removes them farther from our reach than ever. They have no want, and glory in being independent of us.

3. I will also mention the impossibility of enduring the physical part of our labors. We get no help for any thing. Our own hands must do all our work, in doors and out; and if my family needs medical aid,

I must propel my own canoe twenty-five miles, under a burning sun, and often against strong winds. Both myself and wife have been frequently laid aside from mere physical exhaustion.

These statements are unexpected; and they certainly deserve to be considered most thoughtfully and prayerfully. Other communications must be received very soon; and when the whole case shall have come before the Committee, they will decide what should be done in such an emergency. How mysterious the Lord's dealings with this secluded people! In May, 1854, Mr. Sturges says the population of the tribe in which he resides, was 2,156; in October it was only 1,039! During the two years previous, the births were only seven. Is there a controversy with these distant islanders? Are they to be swept from the face of the earth, before they shall have received the Word of life?

Sandwich Islands.

LETTER FROM MR. LYONS, JANUARY 24, 1855.

Continuous Labor—Schools.

THIS communication of Mr. Lyons opens with an acknowledgment of his obligations to the God of missions for "the unspeakable privilege of spending another year in his blessed service." Every Sabbath except two, he says, has found him in the house of the Lord; and no other minister has occupied his pulpit during the entire twelvemonth. Such labors of love are not often performed on the Island of Hawaii.

Passing to the condition of the schools, he remarks that "they are not what they should be; but they are what they must and will be under native instructors. They accomplish something, perhaps all that should be expected." For the first time, Mr. Lyons is able to report a greater number of births than deaths in his district. This is certainly a gratifying circumstance.

The Church.

In reference to the state of his church, Mr. Lyons feels justified in making a favorable report. His language is as follows:

While some of our members have gone to Mormonism, others have returned. With the exception of the apostasy of some fifty or sixty to this false religion, I have had but little discipline to perform. Doubtless there is much sin in the church; but little of it has come to light. The various duties required of professing Christians have been discharged with more or less fidelity. A good degree of harmony has existed in families and in districts. Quarrels, of course, have broken out occasionally, some of which were rather fierce and of long continuance; but they are generally soon over, and all goes on quietly again. Hawaiians are all children, and hence have childish freaks. The pastor has need of much forbearance and charity. Great allowance must be made for the defects of these Christians. They are at best but babes in Christ, and must be fed with milk. Hence they will be weak, and liable to stumble and fall. But the grace of God can and does sustain them. If they are not what they should be, they are nevertheless something in the kingdom of Christ. What troubles me, is the fear that the American Board and Christians at home have too exalted ideas of Hawaiian churches, and expect too much from them. Disappointment may follow, with its attendant evils of reaction.

While there has been but little exscinding from the church, there have been some accessions. Some wanderers have felt that they were only wandering in darkness; and hence, awaking to a sense of their awful situation, they have returned to the Lord, and asked to be taken back into his fold; which permission has been granted, as far at least as the visible fold is concerned. Among the remnant of the wicked, there has also been some religious interest. Of extensive and powerful revivals, it is not my privilege to speak. You are already aware that most of the adults and the larger children in my field are members of the church. As strangers come in, and the smaller children grow up, the truth to which they listen is accompanied with the Spirit, and conversions follow. On my last tour, I had some soul-refreshing seasons. I saw a goodly number of professed converts that presented themselves for admission to the church. Forty-three were selected as worthy to be received.

Benevolence.

In this connection, the following paragraph will be read with satisfaction. May not Christians in more favored countries receive a gentle admonition from these ends of the earth?

With regard to the benevolent efforts of my people, an encouraging account may be given. At the commencement of the year, I presume all the money in the church would not have exceeded a

hundred dollars. Perhaps there were not fifty members that had as much as a shilling on hand. The rest had nothing. With few exceptions, they had no stated or certain incomes. Where they were to get money, they knew not. But they have toiled, have raised produce and cattle and horses, have traded, have begged; and they have contrived to obtain enough to pay their taxes, clothe themselves, and give something for benevolent purposes. They have paid six hundred dollars for the support of their pastor, and some two hundred and fifty dollars for Micronesia, Fatuhiwa, and the Hilo boarding school. They have also done considerable towards repairing and rebuilding meeting houses. But they are still exceedingly ignorant on the subject of benevolence. They need line upon line, and precept upon precept.

Death of the King.

After referring to the different tours which he made during 1854, Mr. Lyons speaks of a meeting which he held at the close of the last of these tours. His words are as follows:

According to previous arrangements, all the sub-pastors in my field, some sixteen in number, with an elder or two each, had assembled for their annual meeting. Reports had been read, and other business had been transacted. On the last day, we had assembled at the appointed hour. Prayer had been offered, and the minutes of the previous meeting were read, when a member came and whispered in my ear, "The King is dead." I announced the melancholy tidings to the meeting, and called on a sub-pastor to pray. We were all filled with sorrow, and hung our heads in mourning, and poured out our silent tears over the loss of our beloved sovereign There was no wailing. It was not so formerly. Such tidings, under any previous reign, would have produced the wildest extravagance, and filled the air with the most doleful sounds. All was quiet, silent and solemn. I was most deeply affected. After prayer, I endeavored to restrain the deep swelling emotions of my sorrowing soul, so as to be able to make a few appropriate remarks. As my missionary life had been commensurate with the reign of the King, my mind immediately reverted to the past, to the time when I first stood before his Majesty, and received permission to dwell in his kingdom, and labor for the good of his subjects. What was this missionary field then? What is it now? Then there was a little light, the dawn of civilization, the twilight of Christianity. A single church existed of nineteen members, and schools of the simplest kind had been established. But every thing proclaimed that I was on heathen ground. Now how changed! The assembly before me showed it. Here is an association of sub-pastors and elders, the representatives of sixteen churches and two thousand church members, all in my field. Their appearance in all respects would not suffer in comparison with that of any similar association in America.

The day closed with the celebration of the Lord's Supper. "It was a most interesting season."

Funeral Services.

The following extract is valuable, inasmuch as it shows what progress has been made at the Sandwich Islands during a single reign.

On my return home I found letters from Honolulu. One was from the Minister of Public Instruction, written by the order of the new King, Kamehameha IV., specifying the day on which the funeral obsequies of the late King would be celebrated, and requesting me to hold religious exercises on that day in our house of worship. I was glad to receive such a request. It showed that the new King had a regard for religion. Some considerable preparation was made for the occasion. On the appointed day, all Waimea, natives and foreigners, congregated in a specified enclosure, and, forming a procession, marched with mournful and solemn step to the house of God, which was filled to overflowing.

A sermon was preached in both the English and native languages from these words: "Know ye not that a prince and a great man has fallen?" All listened with the deepest attention, and the utmost order prevailed throughout the exercises. I endeavored to show in what respects Kamehameha III. was a great man. This was not a difficult matter. When he commenced his reign, what was the condition of his kingdom? The reign of law, it is true, had commenced, and a code of laws, filling two pages, had been published. But there was no constitution. The people had no defined rights. The husband could claim his wife, and the wife her husband; that was about all. The right of parents to their children was not so clear. Children could be begged, and almost taken away by

violence; and there was no help for it. Those who occupied houses, knew not how soon they might be ejected; and those who cultivated fields, knew not how soon they might be deprived of the products. In a word, feudalism held the people in its iron grasp. They were mere vassals. In government matters they had no participation. The voice of the chiefs was law.

During the reign of his late Majesty, what wonderful changes have been effected! A constitution has been given to the nation declaring that the people, as well as the chiefs, have certain equal rights. England obtained her Magna Charta under John, not however till she had enjoyed the light of civilization and Christianity for a long period. Hawaii received her Magna Charta under Kamehameha III., after having enjoyed the blessings of the gospel for only twenty years! Under this constitution, given in 1840, the people may be said to have commenced their civil and political existence. Thousands of blessings of all kinds have been showered upon both natives and foreigners. Where and when was there a reign more distinguished than that of Kamehameha III.

But I must not enlarge. The nation has great reason to be clothed in mourning. It has lost a friend, a father. And none have greater reasons to be afflicted and mourn than the missionaries. Though the King did not himself become a Christian, yet he did much to aid the missionaries in their work. This is known the world over.

Mr. Lyons understands that the new King is beginning his reign auspiciously. In this he expresses his joy, as well as that of many others, at the Islands and elsewhere. .

Zulus.

LETTER FROM MR. DÖHNE, JANUARY 26, 1855.

Mr. Döhne is still at Table Mountain, where he has been laboring for some time. The present communication will show what kind of obstacles and hinderances he encounters in his work, and how much need there is of a patient waiting on the Lord for his blessing.

Indifference to the Gospel.

As regards the preaching of the Word, this has been done at home and abroad, on the Sabbath, and on any other day, to single individuals and to small companies, as occasion renders it convenient. But we have not been permitted to see effects; though we are sure the gospel is not without them. The Sabbath, as the Lord's day, is generally known to the people, but not observed. They think, if they do not work in their gardens, that they keep the Sabbath; and they look quite strange, when told that sitting idle, or sleeping away the time on Sabbath, is sinful.

The attendance at my service is very small, in comparison with the multitudes seen at their feasts. When we ask them why they did not come, they commonly give one of three answers. They were sick; or they were out visiting friends; or they were detained by their "amacala," that is, processes, or claims of debt. These answers are but too true; and they show in what a deplorable state the natives are living. Their minds, being naturally prone to place their happiness on things that perish, are always calculating how to acquire those things; not in the legal way pointed out to them by the Creator, that is, by labor of their own hands, but by all sorts of cunning; for this is the general character of ninety-nine "amacala" out of a hundred. Visits among friends have no better tendency. Cases of seeing friends from a real motive of love are very few; and visits, in general, are only opportunities for asking presents with importunity. And these are to be given, not from gratitude, or any moral principle, but from the meanest selfishness, and greediness for asking and getting back again, even with interest.

The subjoined paragraph also presents a sad picture of heathen debasement.

Sickness, indeed, prevents many from coming to worship, though not always a sickness which comes along its natural way. Their unceasing use of a most poisonous drink, "utywala," brings an awful destruction upon men, women and children; for they are a nation of drunkards! "As for other kind of food," say they, "meat is good in its season, and we like it, but not for every day. Maize is nice in its season, and we like it; but not always. Corn, pumpkins, other vegetables or fruits, are all good and nice in their season, and we like them. But as for 'utywala,' we cannot do without it; and if we have none made ready ourselves, we go to others, and ask for some." Polygamy is certainly a very great evil; yet it would sooner fall into

its deserved disgrace and abandonment, if "utywala" were not the chief supporter of it. It is awful to see these people in their endless degradation; but it is still more awful to observe scarcely any inclination for entering upon a better mode of life. Indifferentism, with all its power, has taken hold of them, and carries them away! What are we, and what can we do, in the face of a people who are as little interested in the salvation of their own souls, as in the preaching of eternal truth and life? We need the prayers of all who desire the conversion of this nation; and all we can expect will be individual conversions, and not national.

Changes.

Some of the disappointments incident to missionary life may be learned from what follows:

Various changes which have taken place in this colony, together with the raising of wages for laborers, have given occasion even to believers for acquiring more property; and many of them have been tempted by inordinate desires of that kind, and fallen into sin, or lost much of their former sincerity. Several young men, with their families, left this station, and are now staying with white people chiefly, at or near Peter Maritzburg. Others, who were under church discipline, tried to escape from the same by removing to that town, where they were received into the Wesleyan Church without any recommendation from me. This circumstance induced a few others, being in the same condition afterwards, to follow them; and they have also been received as full members into that congregation. Another one of the excommunicated was tempted by the former to escape also; but she declared that she had sinned here, and wished to recover here in the proper way, seeing that an escape to another congregation could not heal her heart. Among those who have left, were several who had been under the influence of the gospel; and there is reason to hope that at some future time they may come to a right decision respecting their souls.

With respect to the flock remaining at the station, little progress in spiritual things is observed. They all feel themselves that a sickness has seized on their hearts, which will become dangerous, unless a change be the result. Thus there is some hope. May the Lord show pity on them, and upon all of us, and turn to the slain of his people!

Sidon.

ANNUAL REPORT.

Opposition.

In looking back upon the events of 1854, Messrs. Thomson and Van Dyck observe that it has been a year of unusual activity and earnestness among the enemies and opposers of the gospel. The rapid and wide extension of a spirit of inquiry among the people thoroughly alarmed and aroused the clergy of the various sects around Sidon; and they have made a continued and vigorous effort to arrest it. "The Latin, the Jesuit, the Maronite, the Greek Catholic, and the Greek, though mutually hating each other, have worked in concert to crush all religious investigation, and to extinguish the light which had begun to dawn upon many minds." In the execution of their plan, a strong corps of female missionaries, under the general name of Sisters of Charity, settled in Sidon, and opened large schools, to which the parents were commanded to send their children by the clergy of the various sects; and the most strenuous exertions were made to break up the station school. Latin and Jesuit missionaries urged on the work of opposition. Books from the press at Beirût were excommunicated; and every effort was made to destroy them, or drive them out of circulation. "Every possible measure was employed," say Messrs. Thompson and Van Dyck, "to intimidate and withdraw people from attending meetings; and so severe was the pressure on all sides, that some of whom we had hoped better things, yielded for the time, and ceased to meet with us. Others were obliged to seek peace and the means of support in distant towns; and there was a manifest check given to the outward progress of evangelization." Similar were the efforts made in opposition to the truth at Tyre, June, and other places. Nor were these efforts for the time unsuccessful.

Progress.

But the work of the Lord has not been permanently arrested. Even at the date of this report, the storm seemed to be passing away from Sidon. "Nearly all our number," Messrs. Thomson and Van Dyck inform us, "have stood firm, and patiently endured the gainsaying and the injuries heaped upon them. It has been painful to witness sufferings which we could not relieve, want and pinching poverty, with cruel hatred, and banishment from home; but God has not forsaken these friends of ours in their deep poverty. Though some have yielded through fear, others have come forward to take their places; so that the number that attends preaching, monthly con-

certs and Bible classes, is about as large as it was at the beginning of the year. And the character of our congregations is much more satisfactory and encouraging. The feeble and the undecided have to a certain extent been winnowed out by persecution; and those who now appear in our worshiping assemblies are decided, intelligent, and generally earnest Protestants."

Still better tidings do these brethren bring to us. "There have been," they say, "several very interesting additions to our number, of a character much superior to those who have left us. And what is more cheering than all else, there are several of whose spiritual state we indulge a delightful hope. There is also in most of those who attend our meetings, not only a very great advance in religious knowledge, but a far deeper spirituality. Religious discussion is not so general perhaps, or so vehement, as it was last year; but it is more personal, devout and solemn. Formerly our friends were mainly engaged in detecting and exposing errors and corruptions in their churches; now the inquiry is mainly as to what real religion is, and how one can become a partaker of its infinite blessings. This is a very happy change, and one which greatly encourages our hearts." It is expected that an evangelical church will be organized at Sidon at an early day.

Attendance of Moslems.

The following paragraph will be read with great pleasure, especially from its accordance with the statements of other missionaries. "Several Moslems have attended some of our religious meetings; and one respectable Mohammedan has been through the whole year among our most diligent students of the Bible. He does not hesitate to declare his belief in the word of God, and is generally known as a Protestant. A meeting was lately held, it is said, at the house of the Kadi by his co-religionists to see what was to be done with him; but the Kadi warned them to abstain from any violent measures of persecution; and there the matter rests. We think it not improbable that one result of the war, now raging in the north, will be to open the door for the introduction of the gospel among the Mohammedans; and neither the missions nor the churches should lose sight of this most important bearing of current events." Are the churches girding themselves for the great work which the Lord, there is reason to believe, is about to commit to their hands?

Hasbeiya.

Messrs. Thomson and Van Dyck have incorporated into their report the account which Mr. Wortabet, the native pastor of the church at Hasbeiya, gives of his labors and his success during the year 1854. He writes as follows:

The past year has been the first one in which the Protestants of this district enjoyed perfect quiet and freedom. No persecution, or even molestation, has been offered to any one of them. Indeed the Druzes, who have now the upper hand in all political matters, have shown more favor to the Protestants than to any other sect. Our new chapel which it has been almost impossible for us during past years even to begin, has been carried through to its present state without the least interference; and it is in a fair way of being soon completed. Owing to these propitious circumstances, perhaps the community has somewhat increased, especially at Rasheiya; and the attendance on public worship in Hasbeiya is considerably larger than it was the last year. Two men have been added to the church on profession of their faith, and one who has been propounded for admission, will probably unite at our next communion. We have also several candidates, and it is hoped that a few of them will be duly received.

The church lost one of its members this year; but it is with much pleasure that we record his death as the blessed death of the righteous. He was a poor ignorant man, who had been long afflicted with the most trying and loathsome disease to which the human body is liable, perhaps, the leprosy of the Scriptures. His joints and bones dropped off, one after another, and death stared him in the face; but he was wonderfully supported by grace; and it was a calm, happy death, not the apathy of ignorance or disease, but that which proceeds from peace with God in Christ. The only foundation on which his hopes rested, was the blood of Jesus; and he felt confident of the happy result, because with a child-like faith he had believed with all his heart the gracious invitation and promises of the Savior. He longed to die, that he might reach heaven; and all who surrounded the death-bed of the sufferer, whose dying hours were protracted to long days and nights, felt sure that the Great Shepherd was leading this poor bleeding lamb through the valley of death to eternal rest and joy on high.

We had another interesting death in the case of a pupil in the school of our excellent deacon. The poor fellow was accidentally burnt by the explosion of some gunpowder; and after a long period

of suffering he died. He was asked a few hours before his death, whether he felt afraid to depart. He answered, "No, if I am only prepared." "And do you feel prepared?" "I have committed my soul to Jesus," was the only reply that he could give. His life, and many incidents during his illness, give us considerable hope that he is now in heaven.

It is with sorrow that we have to mention another sad quarrel in the church, which involved three members; but as they are relatives, it is hoped that the breach will soon be healed, and the parties restored to their original standing. It is plain that the besetting sin of this people is a hasty and quarrelsome temper; and it is sad to notice how much evil it brings on the church. Let us pray and hope, however, that the grace of God may mature their Christian life and consistency with his word, as they advance in knowledge.

Among the surrounding villages Rasheiya at present is foremost in point of interest. The number of Protestants there has nearly doubled during the past year, and we hope that under the instructions of our brother Elias Yacobe, who resides there, God will visit them by his grace and lead them to a knowledge of the Savior.

The little band of Protestants in Ibel still holds on, though they have suffered from want of sufficient labor among them. Two of them are now members of the church. In B. we have an interesting brother, who is not idle in preaching the truth at his village, and at another where he has relatives. In Kheim, through the labors and Christian life of our brother Daher, there are several who know the truth, and appear not to be far from the kingdom of God.

Messrs. Thomson and Van Dyck describe the church which is going up at Hasbeiya as forty-five feet by thirty-five, "neat and substantial," with a basement for schools and prayer meetings. Though it will cost twice the estimated sum, they do not expect to call upon the Board for assistance. The following testimony is valuable. "We have frequently visited Hasbeiya and neighborhood during the year," say our brethren, "and would record with pleasure one fact which Mr. Wortabet has not mentioned. The entire process of discipline in the church, through protracted and painful difficulties, has been managed without any assistance from American missionaries. It has been conducted well, wisely, firmly, and to a happy issue, which should strengthen our confidence in native pastors and churches. They will prove quite competent to manage their own affairs, and to protect the purity of the churches."

Prospect in Other Places.

Messrs. Thomson and Van Dyck glance at the state of things in two other places. One of these is Alma, on the promontory known as the "Ladder of Tyre," and about midway between Tyre and Acre. A petition has been received from forty-five persons in this village, asking for religious instruction. Mr. Thomson went there in November, and found an encouraging field. "So far as we have learned," say our missionary brethren, "those who engaged in the movement, have severed their connection with their former sects, and meet on the Sabbath in some private house for reading the Scriptures. They seem desirous of keeping the Sabbath properly, as far as they know how to do so; and in proof of this it may be stated that when asked for the loan of their cattle on this day to plough a piece of ground for some poor persons, (which is usually done on the Sabbath,) they refused, but did the work during the week. We confidently expect a call for much labor here."

During the latter part of the year, repeated applications were made from Deir el Kummer for a school and missionary. The applications were made mostly to the Beirût and Abeih stations; but as they were not able to meet the demand, the case was handed over to the Sidon station. Upon visiting Deir el Kummer to ascertain the precise nature of the request, and the class of people by whom it was propounded, it was found to come from the most respectable men of the place, some of whom are enlightened, and desire to have their children under other instruction than that of their priests. Others have merely the temporal advantage of education in view. A great change has taken place since 1841, when Messrs. Smith, Wolcott and Van Dyck spent the summer there, and encountered such strong opposition. Upon reminding the people of those occurrences, the reply was, "We are not such fools as we were then. Matters have greatly changed, and few now regard the hierarchy as they did ten years ago." We feel that there is an opening there which ought to be improved.

Tripoli.

LETTER FROM MR. WILSON, FEB. 10, 1855.

First Fruits.

Mr Wilson has the pleasure of announcing that one of the inhabitants of Tripoli has made a

public profession of his faith in Christ, according to the form adopted by the mission of the Board in Syria. His description of this event will be read with peculiar gratification.

Early on the morning of the 28th of November last, a native of this city called upon me to express his views on the subject of his connection with the Greek church, and to ask my advice in reference to the course he ought to pursue. He stated that for some years he had been trying to satisfy his conscience in continuing his connection therewith, although, as was well known to all, he had not ceased, during that time, to express his decided preference for Protestantism, and to oppose, whenever opportunity offered, the anti-Scriptural doctrines and practices of the sect among whom he was born and had lived; that his attendance at the church had been for several years only occasional; but that even this slight token of adhesion had been sufficient to cause him to be reckoned a good Greek, rather than an infidel Protestant. He further stated that his mind had been stirred up on this subject by some passages which occurred in a sermon he heard two days before, and that now, if he could be admitted among those who take the Word of God for their guide, he would no longer abuse his conscience, and waste his influence by even a nominal connection with the Greek community. He was encouraged to hope he could be admitted to the native church at Beirût, where his business would call him in the course of a few weeks.

Passing over the intervening time, I will state that on the first Sabbath of the new year, he united with the brethren at Beirût on a profession of his faith. The occasion seems to have been one of interest to others, as well as himself. Mr. Whiting and others of our number seem to have been favorably impressed with his Christian character, and expressed their confidence that his course would be onward and upward. On the following Thursday he reached home, when he, in a quiet, judicious way, announced to his family and friends what he had done.

Persecution.

A storm soon arose, which put to a severe test the temper of this new disciple. Mr. Wilson continues his narrative as follows:

His widowed mother and his only brother, the latter several years younger than himself, were in great distress. Again and again, the former wished he had been drowned on his way to Beirût, rather than that he should have returned to bring upon the family such intolerable disgrace. The brother's opposition was much on the same ground, with the additional element, however, that as they were partners in business both would be ruined together. They demanded of him that he wipe off this stain; but strangely enough, instead of asking him to partake of the communion, they sought only that he should go to the church; and to enforce this demand, all that could be done without personal violence, was done. His wife was inclined at first to pass over the matter; but, frightened by the opposition of the others, she threatened to leave the house, taking his two children. She was released from her marriage vows, inasmuch as she had married a Greek, not a Protestant; and as the American missionaries had been the occasion of the change, they would have to support her! Food was denied him; and there was only one person about the house, who would do so much as to pass him a glass of water, and that was a servant. In addition to all this, it was plainly hinted that if he did not comply, Vice Consul for the United States as he was, he would never be able to recover aught of his share of the property, and that he might leave the premises, and never again return.

In this state of things, seven days passed away; when, finding that the Bishop and priests did not insist on his going to the church, and regarding this matter on which the family had set their minds as a trivial thing in itself, he went to the church, staid a few minutes, and returned, since which time he has had less opposition; and we hope that he will live down all the hatred of those who should be his friends. I will here say that the Bishop's reason for not wishing his lost sheep to go again within the fold, indicated more of shrewdness than I had supposed him to possess. To the mother he said, "For several years, your son has given us a great deal of trouble. When by accident he has gone to the church, nothing has pleased him. Our prayers to the saints have been as rumbling thunder in his ears. Our pictures are a staring abomination before his eyes; and the smoke of our holy incense is an intolerable stench in his nostrils. He has omitted no opportunity to sow tares in the minds of our people;

and, indeed, the devil in our church would give us less trouble than he."

Such is a part of the history of one whom Mr. Foot and myself have regarded as the first fruits of Tripoli unto Christ. For six years have we toiled on amid discouragements greater than usual, even in this stony section of our Master's field. The opposition which the first convert has had to encounter, shows plainly that the truth has here to contend with desperate opposition. That opposition does not all arise from zeal for the idolatries of the Greek church, since it is not saying too much to affirm that wherever an evangelical influence has been brought to bear against that church, infidelity prevails over the fanatical element. Often did I hear the mother say of her son, "Let him believe what he choose, and do as he like, and go to heaven or hell. All this I care nothing about; but let him not disgrace his family by leaving the Greek church." She was sincere in this. Religion in the Greek church is hardly thought of in connection with the soul. A dying man would of course have the sacraments administered to him; but no priest would ever trouble his mind with thoughts of a personal preparation for death. There is no passage of Scripture more frequently suggested to my mind by what I see among the people of this land, than the remark of Saul to Samuel, after being rebuked for his rebellion, and warned of his coming doom: "I have sinned; yet honor me now, I pray thee, before the elders of my people." The favor of the multitude is of more power here than zeal for the abstract dogmas of the old churches. So long as one will continue to hold his connection with any one of the churches, he may indulge in the worst species of infidelity, yea, break every precept of the decalogue. Neither will injure his reputation like choosing Christ for his sole Master, and the Bible as his directory and only guide.

The following remark of Mr. Wilson is worthy of a permanent record. "We cannot but praise God," he says, "for the constancy of him who is the subject of this narrative; for while he was utterly amazed at the treatment he received from his family, and from others who had been laid under many obligations to him, he was enabled to exercise a forgiving spirit, which must have commended itself to all who witnessed it."

Let us hope and pray that a great reformation may begin at once in Tripoli. The Lord can make use of this very excitement to loosen all the foundations of superstition and error, and hasten the triumph of his Son.

Aleppo.

ANNUAL REPORT.

Mr. Ford is the only missionary at Aleppo, it not being deemed prudent for Mr. and Mrs. Eddy to return thither for the present The health of Mr. Ford's family has been such, during the year, as greatly to diminish any fears that may have been entertained as to the salubrity of this station. "With certain precautions, now well understood, persons of ordinary strength need not fear any special exposure to disease from the climate."

Labors and Results.

The substance of Mr. Ford's report will be found in the subjoined paragraphs:

The few favorable and hopeful indications of increasing interest, noticed near the close of last year, have passed away without much visible fruit; and the whole mass of the population, outside of our little community, have remained fast locked in the slumbers of spiritual death. In only one or two individuals have we discovered any thing like a serious anxiety to know the truth, so as to be saved by it; while some who seemed to be not far from the kingdom of God, have been drawn away into their former carelessness. There has been less discussion of religious questions than in some former years; and politics and worldly business have entirely engrossed the public mind. The universal indifference has tended to circumscribe the labors of the missionary, and limit his efforts to the small circle of professed Protestants. It is hoped that the feeble attempts made in this direction have not been wholly in vain. Four persons from the congregation have been received into the fellowship of the church, and continue to give satisfactory evidence of their Christian character. With this addition, counterbalanced in part by the dismissal of one of the brethren to join the church in Arabkir, where he is laboring very usefully as an evangelist, the number of church members at present is eight. This little band continue to walk in love, and to exemplify in their life and conversation the divine power of the religion of Jesus.

The congregation has been a little larger than heretofore; and since we have rented a more commodious place of worship, which is often well filled, the services of the Sabbath have assumed a more interesting aspect. The Turkish

language is now regularly employed, with the Arabic, much to the gratification and (we may hope) profit of the Armenian portion of the audience. Two sermons weekly in each language, with the Bible class in Arabic, and monthly concert, and monthly church meeting, form our stated religious exercises. Other meetings of a more familiar character are held in the houses of the brethren. The demand for books at the magazine has been moderate; and the labors of the native helper stationed there do not present any subject for special remark.

The school for girls, established just before the beginning of the year, has been continued steadily, with an attendance of pupils varying from six to sixteen. One important result of this movement is the stimulus already given by means of it to female education in the city. The Catholics, finding it impossible to prevent parents from sending their daughters to our school, were constrained to open one themselves, in which nearly one hundred girls are receiving some rudiments of education; and although this was evidently designed, on their part, to break up the Protestant school, and it was given out that even our teacher would be drawn away, this end has not been accomplished, while others more favorable to the cause of Christ have been undesignedly promoted.

Smyrna.

LETTER FROM MR. PARSONS, FEBRUARY 27, 1855.

MR. PARSONS has had the sole charge of the Jewish department at Smyrna, since Mr. Morgan returned to Thessalonica. It will be inferred from the following statements, not only that he has much to cheer him in his work, but that he finds openings for a greater amount of labor than he is able to perform. "We have never had so much encouragement," he says; but he adds, "We need more help." And it is certainly desirable that every door for usefulness among the seed of Abraham should be entered without delay. Who will go?

Success of the Boarding School.

At the date of my last letter, we were just opening a boarding school for Jewish lads. We could hardly credit our senses, when we saw five of the most respectable of the middle class ready to bind their sons to us for three years, to be educated as we would educate our own children. This they were ready to do, after I had assured them, in the plainest words, that while I should strive to teach them that which would be useful for them in this life, my main object would be to instruct them in the truths of the Christian religion, and persuade them to embrace Jesus of Nazareth as the Savior of their souls. One said, "The *truth* is with you. I am old, and cannot change. Take my boy, my only son, and educate him; and when he grows up, let him choose the religion which his conscience shall approve." Another said, "I understand it all. I wish my boy to become a good man. The tree is known by its fruit. The Protestants are the true Jews; we are the false. Let my son become a Protestant!" Of two others I could hardly understand their motives, though they professed an interest, not only in the school, but in the truth itself. The remaining parent is connected with the first families in the city, and is in religion "after the most straitest sect." He wishes his sons to be educated, and has no idea that they can become any thing but Jews.

We commenced with six boys, the "cream" of the day school. The first breath of opposition took away two. To one of these we had become much attached. He was a quiet, bright, studious lad; but the second day his mother, heading a mob of women, seized him, and with a great tumult carried him off. The Rabbies joined with the mother; the father yielded; and the boy came no more. The next day the father came to apologize for the manner in which the boy was taken from us. He said the mother had been attending a wedding, and had drank too much wine, and knew not what she did. The Rabbies, as if satisfied with this success, slumbered awhile, long enough to allow the school to take root in the hearts of the pupils and their parents; so that all efforts to break it up, which have been since made, have proved unavailing.

A determined onset was made upon us last week. One parent was called before the Chief Rabbi, and commanded to take his son immediately from us. He replied that, obedient to a similar command some months ago, he took his boy from the school to the great injury of the lad; and that now he could not, even if inclined, take him away, since he had put his name to a contract binding him to us for three years. "Your name," ex-

claimed the Rabbi. "Are you a merchant, that you cannot break the contract?" "No, but I am an honest man." "Take him away, or I will anathematize you, and you will lose your business and all means of support." The Rabbi is perhaps thinking that the father is seeking a release from the contract; whereas this same father, upon hearing a recitation the other day, burst into tears to see how by his former obedience to the Rabbi's command his son, who formerly was first, had fallen behind, and is now at the foot of his class.

This is a very auspicious beginning. Let us pray that it may be the dawn of a blessed day for God's ancient people in Smyrna.

Family Worship.

The following extract will be read with special interest.

We now see daily, what we have sometimes looked forward to as upon the verge of the millennium, a little company of Jews every evening around our family altar, composed of the teacher, the four pupils, one or more of the parents, and frequently one or two others friendly and somewhat awakened minds. The boys recite first two lessons, one from the Peep of Day series in English, and the other in Spanish from the Assembly's Shorter Catechism. Then we read in the Hebrew-Spanish New Testament, with a map before us, and with explanations and application of the truth. Next we sing one of our sweet Hebrew-Spanish hymns of praise to the Lamb of God who taketh away the sin of the world, and kneel in prayer to the adorable Savior of sinners. It is a sweet and refreshing exercise. One of the parents, who now almost every evening joins us in this worship, when urged a few weeks ago by the teacher to attend the Saturday preaching service, replied that he could not hear me pray such blasphemous prayers. About a week ago he came and begged the teacher to write for him for daily use a prayer, saying that his conscience would no longer allow him to go to the synagogue, and that for eight days he had not put on the phylacteries. The truth has evidently made a deep impression upon his mind; and we are sometimes almost encouraged to hope that the Holy Spirit has commenced the work of saving his soul.

Last week the son of the Rabbi, who until he left the city was second in authority, joined us in kneeling at our family altar. He has embraced the truth intellectually and is called a Protestant, and seems to wish instruction and guidance. We are assured that there are several such in this city. Probably many have broken loose from Judaism, and are going over to infidelity. A middle-aged man of this class recently brought to the school two bright boys, and said he wished them to become Protestants. The father himself is called an "Epicurean," which means one who has renounced Judaism.

Cases of Interest.

Mr. Parsons adds a few facts in regard to individual cases. Such things show very clearly that the Spirit of the Lord is giving efficacy to the doctrines of the cross.

A young Jewish physician has recently opened an apothecary shop near my house, who for two years has been, as he tells me, examining the claims of the Christian religion. He has read the New Testament many times carefully through, likes Paul and James, but cannot receive Matthew and John. He has renounced rabbinic Judaism, and cleaves to the Mosaic. He appears to be in an interesting state of mind; and, so far as we can see, is an honest inquirer. His first call at my house was reported to the Chief Rabbi, who sent for him, and questioned him respecting his business with me, and advised him to have no more to do with me.

The wife of the teacher seems to be in a very interesting state of mind. Mrs. Parsons has recently had a very satisfactory talk with her. She said that she loved to hear the New Testament read, and that she could never hear it enough; that it went to her heart. She also stated that she had listened from another room, with the door ajar, to my praying and preaching; and that after hearing me, on the previous Saturday, her mind was so filled with a sense of the importance of preparing now for eternity, she could not eat. She confessed that to her mind the words of Jesus coming home to her heart, as they did, was a proof that Jesus was the Messiah.

The struggle which has been going on in the mind of the eldest lad, who with great deliberation and maturity of mind examines the truth, has been to us a subject of prayerful interest. As an earnest and industrious student he is an interesting boy. But his attention to

the Word, and the operations of his mind under the influence of the truth, have been of a striking character. At times his Jewish heart burns within him, and he repels the truth with enmity. His eyes flash. His cheeks turn pale, and then crimson with strong emotion. The teacher tells me that within the past two weeks he has often found him in tears, and he has asked, "What shall I do? They are right, and we are wrong; what shall I do? Do tell me! What shall I do to be saved?" Thus at times he seems to feel his personal need of a Savior from sin. He is pointed to Jesus of Nazareth as the only Savior. Then the struggle is renewed. His Jewish prejudices, and the rabbinic evasions of the truth, come to the help of the great adversary.

The first thing of Judaism which he of his own accord rejected as idolatrous, was the worship of the moon. The Jews, near the full of the moon, ascend their terraced roofs, and address a prayer, with a multitude of prostrations (not entire) to the queen of night. The second step was the rejection of the phylacteries. This drew the attention of his father, who warned him of the consequences of departing from the religion of his fathers. He said that if he was going to walk in our ways, he should cast him off. The lad made no reply. When asked what he should say, if his father should repeat his command and threat, he repeated in Hebrew the verse, "When my father and mother forsake me, then the Lord will take me up," saying, "These words contain my answer."

Constantinople.

OBITUARY NOTICE OF MR. BENJAMIN.

THE last number of this publication contained a brief announcement of the death of this most excellent missionary, from the pen of Mr. Dwight, his friend and fellow-laborer. Quite recently an interesting and suggestive notice of our departed brother has been received from the same hand, which will now be laid before the readers of the Herald. Those who know Mr Benjamin's worth and labors, will not regard this sketch as too highly colored. He was an honored and faithful servant of Christ; and his memory will be precious in the places where he spent his missionary life.

Birth and Parentage.

The Rev. Nathan Benjamin was born in Catskill, New York, on the 14th of December, 1811. When he was only two years old, his father died in the enjoyment of a Christian hope; and very soon after this event, his mother removed, with her seven children, to Williamstown, Mass., which was ever after their home; and there she still survives, at the ripe old age of eighty-five, waiting in joyful and blessed hope for the time of her full redemption, having served the Lord for more than forty years.

Commission.

Mr. Benjamin was only sixteen years of age when he entered Williams College. He was not then a religious youth; and he did not enter upon this course of study from his own free choice, but in obedience to the earnest wishes of his mother. During the last year of his college life, when he was nineteen years of age, there was an extensive religious awakening, both in the college and in the town. Multitudes were seeking the salvation of their souls, and rejoicing in the hope of pardoned sin; but he remained unmoved; nay, he was even thoughtless and indifferent, in the midst of the deep religious earnestness that prevailed around. His godly mother was in an agony of soul on his account. Night and day did she pray most earnestly for his salvation; and she also interested a number of her female friends to observe, at a stated season, a special concert of prayer for her thoughtless son. The promise of Christ (Matt. xviii. 19) was verified. United prayer prevailed with God; and while they were yet speaking, the blessing came down from heaven. The light-minded and careless youth was suddenly prostrated under a deep and overwhelming conviction of his sins; but he soon found relief by trusting unreservedly to Christ, as his only and all-sufficient Savior. So sudden and entire was the change, that even those who were waiting in earnest prayer for this very thing, could at first hardly be persuaded that what they saw was real, and that the Lord had, indeed, so soon granted an answer to their supplications.

Professional Studies.

Mr. Benjamin finished his regular course of study at Williams College in the year 1831, when he entered immediately on his theological studies. His first theological year was spent at Auburn; the last two were spent at Andover. He subsequently attended medical lectures, one winter in New Haven, and

one in New York. In the year 1836, he spent two months in laboring as an agent of the Board in the State of Vermont. His decision to become a foreign missionary was made during his first year at Andover, which was the second of his theological course. His attachment to his home was very strong, and the thought of being so far separated from his beloved mother and his brothers and sisters was almost unendurable, and a severe mental struggle was the consequence. His love to the Savior, however, completely triumphed; and from the moment that he came to the resolution to forsake all for Christ, he seems never to have hesitated or looked back.

Early Missionary Life.

He was married to Miss Mary G. Wheeler, of New York city, April 25, 1836; and embarked with his wife from Boston, for Smyrna and Greece, in July following. They were first located in Argos, where they spent a year and a half, and then removed to Athens. Here Mr. Benjamin labored, with great fidelity, for six years, chiefly, but by no means exclusively, in connection with the press. During this interval, he had an interesting Bible Class, attended by from fifteen to twenty young Greeks, students in the University, or Gymnasium, of that city. Two of these, it is hoped, were subsequently converted, and to this day they give decided evidence of piety. Both of them have since corresponded with Mr. Benjamin; and one at least ascribes his first serious impressions to the Bible truths communicated to him in those meetings. Mr. Benjamin was always in the habit of conversing with men, as he had opportunity, on the subject of personal religion; and it is believed that much precious seed has in this way been sown by him in the different fields of his labor, which, by God's blessing, shall one day spring up and bear fruit, although now it may seem to be lost.

In the year 1844, a change having been decided upon in regard to the Greek mission, Mr. Benjamin was transferred to the Armenian field. He was designated to Trebizond, where he arrived with his family in August of that year. He undertook this new work with great cheerfulness, because he felt that Providence had called him to it; although it involved the sundering of many ties, the breaking up of many pleasant associations, the overthrow of many favorite plans in reference to Greece, and the acquisition of a new and difficult language. He did not long remain, however, in his new post. Mrs. Benjamin's health failed; and by the advice of the brethren in the field and of experienced physicians, after only eight months' residence in Trebizond, they sailed for America. This was in April, 1845.

Second Consecration.

As there were strong pulmonary symptoms in Mrs. Benjamin's case, after waiting in vain for many months in America for an encouraging turn of her disease, all hopes of their ever returning to the foreign missionary field were abandoned; and Mr. Benjamin, at his own request, received a regular and honorable dismission from the service of the Board. He was subsequently called by the Congregational Church in North Stockbridge, Massachusetts, to become their pastor. This was a very inviting situation for many reasons; and he was just on the point of accepting the call, when a still louder cry came over the waters from Turkey, which led him to pause and consider. Letters reached him simultaneously from a number of missionary friends in the East, at Trebizond, Broosa and Constantinople, all of which strongly urged his return. Mrs. Benjamin was now better. Both she and her husband loved the missionary work; and after physicians had been consulted, the Prudential Committee, to whom he referred the case, unanimously decided that it was expedient for them to return. He hailed the decision with great joy. Nor was he discouraged on account of being obliged to learn a new language. With great alacrity, he re-embarked from Boston with his family, and arrived in Smyrna December 7, 1847. This was now to be his home, and his labors were to be chiefly in connection with the Armenian press.

Labors at Smyrna.

Perhaps there never was a foreign missionary field so fully ripe for labors in this department, as the Armenian field at this time. Indeed, from the beginning of the mission, the Lord seems to have put special honor upon the printed Word, making it the means of originating a religious awakening, and leading souls to the Savior, in many places where no living preacher's voice had ever yet been heard. Whatever doubts there may be in regard to the usefulness of tracts and

books among the heathen nations, without the living preacher, there can be no doubt here. Whence has arisen that wide-spread and earnest desire to hear the Word, which has prompted the urgent and often reiterated entreaty, from all parts of Armenia, "Send us preachers;" "Send us preachers?" The true secret of it is, that God has blessed his own Word, which has been translated into the vulgar tongue, and widely scattered through the land. In hundreds of places where no missionary's face has ever been seen, the Bible has gone; and God has put within the hearts of the people a desire to study the sacred volume, with other books and tracts that throw light on its inspired pages; and he has sanctified the truth, we have reason to believe, to many hearts. It was, therefore, a most inviting post of usefulness to which Mr. Benjamin was called, in connection with the Armenian press at Smyrna. Well did he know the value of this instrumentality. He entered upon the work, not as a beginner, in obedience to the advice of others, and destitute of any settled views of his own, but with all the zeal and confidence of a man of mature mind and ripe experience. He had a personal and clear conviction that by devoting his life in laboring to put the Armenian nation in possession of a strictly evangelical literature, he was doing just the work his Master would have him do. Nor did he mistake his calling, or overrate the importance of this branch of our great work. His previous missionary experience of nine years, although in another field, was of great value to him, enabling him, almost immediately on his arrival in Smyrna to enter upon active labors, and inspiring him with confidence and guarding him against mistakes through all his subsequent course.

Removal to Constantinople.

In the spring of 1852, at the annual meeting of the mission, it was decided to be expedient to remove the printing operations from Smyrna to Constantinople. The Prudential Committee having sanctioned this change, Mr. Benjamin, in October of the same year, removed with his family to the Turkish capital. In addition to his labors in connection with the press, which now bore more heavily than ever upon him, he also preached statedly in Greek to a small congregation in Pera, besides taking his turn with the other missionaries, in supplying the English congregation. He was the treasurer of the mission, an office involving a great amount of labor and responsibility; and from his location in Pera he had, superadded to all, an immense amount of miscellaneous business which, during the past year especially, excited the most painful anxieties of his friends on his account. Many expressed to him their fears; while others carried about with them in silence the painful impression that his enfeebled frame could not long stand against such a pressure. But who, alas! thought that he was so soon to be snatched away!

Last Sickness.

On Friday, January 12, he was attacked with what appeared to be a severe cold. The weather was inclement; and he had been somewhat exposed during the day, though not more so, apparently, than he had been many times before with impunity. For the first two or three days, it was hoped that the disease was yielding to the simple remedies used; but this hope soon vanished, and it became quite apparent that he was seriously ill. The best medical advice was called in, and during the latter part of his sickness, three well educated and experienced physicians visited him together, twice each day, and everything was done for him that medical skill, and tender and assiduous nursing could do. But the Lord's appointed time had come, and nothing could avail to keep him here.

In the early part of his sickness he remarked, "It seems strange that I should be laid upon a sick bed just at this time, when I have my annual accounts to prepare; and so many things to do." When it was replied, "But God knew all this as well as you, and took it all into consideration before sending this sickness upon you," he answered, "Yes; I know it. I do not feel anxious about it; only the thought came into my mind, how hard I shall have to work when I get well."

During the first week of his sickness his mind was rational in his waking hours; and he desired his wife to read the Scriptures and pray with him, morning and evening. The reading, however, was soon discontinued, as it became very annoying and painful, on account of the state of his head. When he could not listen to reading, he was much gratified by having select portions of the word of God repeated to him, and now and then parts of favorite hymns. He often spoke of his own unworthiness; and when appropriate texts

were quoted to him, he seemed much comforted. He said that his mind was so weak that he could not think; and when his wife reminded him that all he had to do was just to turn his eyes to Jesus, as the dying Israelites did to the serpent in the wilderness, "Yes, I do," he quickly replied. He dwelt with much satisfaction upon the divine declaration, "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and often during his illness he repeated the passage, "He knoweth our frame, he remembereth that we are dust." He talked much of the tenderness of the Savior, as exhibited in all his intercourse with his disciples, especially in his last conversations with them, and in his last prayer, and remarked, "He is the same tender Savior now. He will not refuse any that come to him."

From the beginning of his illness, he suffered much pain; and he groaned almost constantly, whether awake or asleep; but, notwithstanding, he was an example of patience. Not a complaint, or a word of impatience, ever escaped his lips. One day, when suffering much, he said, "I have had too many blessings; I have not had trials enough. Such a pleasant home, such a dear family, and a work I have loved so much and taken so much pleasure in!"

On Saturday night, just one week before his departure, he first distinctly spoke to his wife of the probability that he might soon be called to leave her. "If," said he, "it should please God to take me away from you by this sickness, you will not be crushed by it; I *know* you will not. Christ will be your husband. He will never leave you; and you will take care of the dear children." He afterwards said, during that same night, "I cannot say that I wish to die. I think I feel willing that it should be as God pleases; but my wish would be to live. I have everything to make life pleasant. I should like, if it be God's will, to live and do more for him." When the first and second verses of the hymn, "Jesus, lover of my soul," were repeated to him, he requested the last part of the second verse to be repeated again, namely,

> "All my trust on thee is stayed,
> All my help from thee I bring;
> Cover my defenceless head,
> With the shadow of thy wing."

On Monday, January 22, six days before the closing scene, it seemed evident that he was sinking; and he himself made a special effort to deliver some of his last messages. It was difficult, however, for him to speak; and he was constantly inclined to drowsiness; so that he rarely finished a sentence that he began. At one time he called his children around his bed, and began, in the most tender and affecting manner, to address them; but his weakness was too great to allow him to proceed. To a missionary brother present he said, "I hope there will be no great difficulty in understanding my accounts; I think they have been kept with tolerable clearness. I think it possible, however, that some things may not be fully understood." After a short interval he said again, "I hope in some way arrangements will be made for the newspaper to go on," alluding to a small sheet in the Armenian language, somewhat on the plan of the American Messenger, which he had for years desired to commence, and of which he got out only the second number. The brother said to him, "You need not give yourself any anxiety about those things; we will do the best we can." "O no," said he, with great emphasis, "I am not anxious about them. I leave them all with the Lord."

That evening, the physicians thought his symptoms were somewhat ameliorated; and a perspiration came on in the night, which, it was hoped, indicated a favorable crisis. Before morning, however, his strength began rapidly to fail, and it was evident that he considered himself near his end. He was in a most happy state of mind. "All beyond," he said, "is perfect peace." "Do not detain me," he exclaimed, "do not detain me! Let me go! Let me go!" Several times he prayed, "Come, Lord Jesus! Come quickly!"

About six o'clock on Tuesday morning, at his request, Mrs. Benjamin, who had gone to another room to try to get a little sleep, was called; and on coming to his bedside, and asking if he wished anything, "O yes," he replied, "the hours are passing very fast, and I wish to see you and the dear children." The children were brought; and as they came in, he called them very affectionately by name, kissing each one tenderly, and saying that it was a great trial to him not to be able to say to them what he had wished. His pulse was very low, and he was so weak that he could only articulate a few words at a time. It was evident that his mind was wholly on heaven, and he earnestly desired to de-

part and be with Christ. "It seems," said he, "as if I have been looking into heaven all night." His wife said to him, "It will be sweet for you to rest there after your life of toil." "Oh yes," he replied with deep emphasis.

"Can you go cheerfully and leave all in the hands of Christ?" asked a brother missionary. "Yes, all, all," he answered very emphatically. Again he prayed, with his eyes raised towards heaven, "Come, Lord Jesus; come quickly;" and these may be said to have been his last words; for although he so far revived as to remain five days longer in the body, yet at no time after this had he the command of his mind.

His Death.

With intense anxiety, night and day, did his dear wife and children, and his missionary brethren and sisters, watch at his bed-side, fondly hoping, to the very last, that it might please the Lord still to spare him. But his appointed time had come, and neither our prayers nor our tears could detain him here. On the 27th of January, at seven o'clock in the evening, he gently breathed his last, and, we cannot doubt, entered into the full joy of his Lord.

Just one month to a day, had elapsed, since we closed the eyes of our dear sister Everett; and now, could it be that another of our little band, and one apparently so necessary to us and to the work of the Lord in this land, was taken from us, never more to return! Nothing would seem to us more undesirable at the present time; and not one of us would have ordered things in this way; but alas! how narrow-sighted are we! What poor work we should make of governing this world, were the task committed to our hands! May God, who has deeply afflicted us, bestow also his grace, that we may not only heartily acquiesce in all his doings, but rejoice even in the midst of our griefs and sorrows!

Missionary Qualifications.

Mr. Benjamin was possessed of many peculiar qualifications for the missionary work. His mind was naturally clear and shrewd; and it had been successfully disciplined under the best advantages that America affords. To a thorough classical training, he added an extensive knowledge of books; and to this a thorough knowledge of men. Few excelled him in sound judgment, and in enlarged and sober views. His opinions were formed carefully, and by his own independent investigation; and they were expressed modestly, though firmly, whenever they were found to differ from those of others. He had a large share of what is usually called common sense, with an order and system, and a practical talent, which fitted him eminently for the work to which he was especially called. Blessed with a remarkably uniform temperament, he steadily pursued his object, performing faithfully the duties of each successive day, without excitement, and without distraction. Patient, kind and affectionate, he won the hearts of all, and repelled none. If he had a personal enemy, the writer is ignorant of it. In his manner he was eminently courteous, so that he had a good report "of them that are without." He was often interrupted in the midst of his important labors for the press by calls from Armenians and Greeks, who came with the story of some grievance, or a request for aid or employment. Such individuals found him always accessible and always kind; and though his tender spirit was often grieved to see selfishness and hypocrisy poorly covered by a veil of religion, yet he listened patiently to what the individual had to communicate, and always endeavored to say something in reply which might, by the blessing of God, turn to the highest spiritual good of the applicant.

Mr. Benjamin's piety was of that deep and steady kind, which extends its influence over the every-day conduct and business, and manifests itself in all the relations of life. For the love of Christ he came abroad; and for the love of Christ, and by the grace of God helping him, he labored faithfully even unto death.

Importance of his Labors.

His particular department of labor made him less known to the Christian public at home than many other missionaries, whose real influence and agency in carrying forward, under God, the reform that is going on in the Armenian church, has been far less than his. The missionary who is chiefly employed in preparing and carrying through the press translations of the Bible and of other books and tracts, has usually a very short story to tell of himself in writing home. He keeps no journals of interesting conversations with individuals, and makes no long communications about preaching tours and great congregations. His re-

ports to the Missionary House are usually in dry statistics of so many pages printed, and such and such works in preparation for the press. It is not strange, therefore, that his labors are not appreciated. But it is believed that if ever Mr. Benjamin was disheartened by this thought, it was only for a moment. His knowledge of the field before him, and his enlarged views, gave to his own mind full satisfaction that he was doing just what the Master would have him do. He had the "testimony of a good conscience," and this was sufficient to cheer him all along his way. It is believed also that many of his brethren in the field, who are considered at home as more fortunate than he, in that they are called by way of eminence "preaching missionaries," (though he also regularly preached, as we have seen.) would very gladly have taken their places at his feet. They preach to a congregation of fifty or a hundred; he preached to tens of thousands! Their influence, so far as their every day's labors are concerned, is local; his was wide as the Armenian field, and extended even to Georgia, Persia, and India! When they die, their preaching dies with them; but he, "being dead, yet speaketh," and will speak through thousands of mouths, to Armenians of every age, down to the end of time! If his labors are not appreciated on earth, they are in heaven, and will continue to be throughout eternity.

The Funeral.

Mr. Benjamin was forty-three years of age when called to rest from his labors. The whole native Protestant community was thrown into consternation by the news that he was actually gone. A large number of foreign residents also, who knew him and loved him, manifested the deepest sympathy on the sorrowful occasion. The day of his funeral was unusually inclement. It was raining hard from morning until night. Still our chapel was crowded at the funeral services, which were partly in English and partly in Armenian; and a long procession of Europeans and natives followed the remains to the grave.

The Protestant Armenian brethren insisted upon having the privilege of carrying, with their own hands, the coffin to the burial place, about a mile distant. At the grave, the Rev. Mr. Blakiston, Chaplain of the English Embassy, by particular request, read the funeral service of the Church of England; and never with a deeper sincerity could it be said, "We commit this body to the ground in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

LETTER FROM MR. EVERETT, FEBRUARY 14, 1855.

Book Distribution.

It is an important and cheering fact, that our brethren who labor among the Armenians, have a book depository in the heart of Constantinople. "It was removed there three years ago," Mr. Everett says; "that was then considered one of the most aggressive steps taken by the mission. It showed us that the walls of Mohammedan exclusiveness were crumbling." But this was not destined to be the last attempt of the kind. "The press and a mission family have since followed; and the way is wholly open for occupying the city." This is most manifestly the work of the Lord; to him be the praise.

As Mr. Everett spends two days of each week at the depository, usually his "busiest and most laborious days," it is gratifying to have his testimony as to the present efficiency of this department of labor. "Orders are constantly coming to us from all parts of Turkey," he says, "and no sooner have I disposed of one, and packed off four, six or eight boxes of books at a time, thinking that there will be a little respite, than others arrive. In fact, we have no cessation of this kind of labor. There are now two boxes of books ready for Diarbekir, one for Arabkir, one for Cesarea, one for Aintab, one for the pilgrims at Jerusalem; and this is not an uncommon thing. More than twenty boxes have been sent to Arabkir within a year and a half." The London Religious Tract Society have kindly given £50 to aid in the distribution of works in the Armenian and Armeno-Turkish languages.

Native Labor.

The following extract will show that the Lord is still blessing the efforts of the native brethren to carry forward the reformation which has begun among their people.

Our helper at Adrianople writes that of late several hundred piasters' worth of Testaments have been sold there, and that there is an increased desire for books. The congregation, which not long since consisted of only four or five, has so increased that now there are sometimes twenty. Every evening he has from five to seven visitors for inquiry and instruction; and he is much encouraged. He is a member of the Rodosto church, and hopes to see a church formed at

Adrianople soon; for which he would make an excellent pastor. He is a graduate of the Bebek seminary.

The church at Rodosto seems to be much engaged. The members recently requested permission to send their colporter, the deacon, to Silivria; and he is just now closing his sojourn of six weeks. There seems to be some little light breaking in upon that place. This church feels that it is called to the work of enlightening Rumelia; and God, we doubt not, will hear the prayers and bless the efforts of the little band. Arrangements have been made for securing by purchase a house for meetings and for a school. This will give them character in the eyes of the people.

One of the members of the Broosa church has spent the winter at Kutaiah, where there is much need of a permanent laborer. He was expected also to visit Bilejik, where there has been a very interesting work going on this winter. The deacon of the Adabazar church has just obtained permission to make a tour of visitation among some of the villages about the Lake of Nice. In that region there are many large villages of Armenians, in all sixty or seventy thousand souls. He had previously made two or three tours in that vicinity; but he was always driven out of the field.

Tocat.

LETTER FROM DR. JEWETT, JANUARY 18, 1855.

DR. JEWETT has been associated with Mr. Van Lennep, since the 30th of September last. At the end of some eight weeks from his arrival at Tocat, he concluded to make a tour to Cesarea, taking Sivas in his way. A full and instructive account of this tour has been sent to the Missionary House; and portions of it will be regarded, doubtless, as a valuable contribution to our knowledge of that part of the world.

Journey to Sivas.

The distance from Tocat to Sivas is eighteen hours, or fifty-four miles. Dr. Jewett's description of this part of his journey is as follows:

We left Tocat on the morning of November 27, accompanied by one of our brethren. For the first twenty miles the ascent is almost continuous; and in some places it is quite steep. Next we found ourselves upon an elevation full five thousand feet above the level of the sea, and upon the highest land over which the road passes to Sivas. The hills and mountains are covered with open forests of low pines, and the gall-nut-producing oak. Only one village is found upon this road. There are, however, two government "guard houses," one of which is five hours from Tocat, and the other six from Sivas. At these the traveler, if he chooses, can obtain a cup of coffee, smoke a pipe, and obtain an armed guard to protect him on his journey.

The village referred to is midway between Sivas and Tocat. It has seventy-five houses, built of mud walls, and having flat, earth-covered roofs. Each house has two apartments, one of which is occupied by the family; the other and more commodious one being given up to a promiscuous company of horses, mules, donkeys, oxen, cows, and the domesticated native buffalo. There is but one outer door; and the room of the family is entered from the stable. Between the two apartments one often finds no partition; or if there is one, the passage-way is not closed by a door. But we see an evident advantage in this arangement, especially where fuel is scarce, as the family room receives not a little heat from the warm breath of the animals in the adjacent stable.

Like most other villages of the interior, this has its house wherein the "stranger" may find a lodging place, fire to warm him, and water to drink. These "guest houses," as they are called, are built by pious Mohammedans for the accommodation of travelers. For the use of the room, and for the wood consumed in the large open fire-place, the owner of the house receives a small present, whatever one is pleased to give.

The road towards Sivas is less steep than before; and it leads across several small plains. Upon some of these the winter grain had sprung up, covering them with a beautiful carpet of green. Other fields were just being ploughed and sown. In all this country, ploughing and sowing are going on from the commencement of the rains in September till the next March or April. The grain harvest begins in June, and is not finished before September or October.

Dr. Jewett passed near the base of a beautiful peak, six thousand feet in height, bearing the appropriate name of "Star Mountain." About five miles before reaching Sivas, he made a rapid descent of nearly a thousand feet; and then found himself upon the level of the large plain,

near the northern side of which is located the city.

Description of Sivas.

The following sketch of Sivas, hereafter to be reckoned among the stations of the Board, will be read with interest.

Sivas is elevated about four thousand feet above the level of the sea. The height of Tocat is estimated at fifteen hundred and eighty feet. The winters of Sivas are usually quite cold; and the snow accumulates to the depth of several feet. Wood, however, is comparatively plenty, and not very expensive. Within the city are vegetable gardens; and some of the more hardy fruit-trees flourish. Some tall poplars and willows give the city a pleasant aspect, as viewed from a distance.

Sivas, unlike all other Turkish cities which I have visited, has unpaved streets; and consequently, in the rainy season, the mud and water in them are very deep. There are rough "side-walks," so called, built with irregular round stones; so that it is possible, even in winter, to go about the city. The number of houses is estimated at a little more than eight thousand. This gives a population of nearly or quite fifty thousand. Of these, 36,000 are Turks; 12,000 are Armenians, and the rest are Greeks, except a few Catholic-Armenians. Strange to say, no Jews are found here. The Pasha resides in the city. Near at hand are more than fifty villages; full one half of which are Armenian. The plain of Sivas, though so elevated, produces excellent wheat and barley; but outside of the city not a tree is visible.

Journey to Cesarea.

In traveling hitherto, Dr. Jewett's direction had been "a little east of south." For the rest of the way it was to be "almost south-west." The distance from Sivas to Cesarea is thirty hours, or ninety miles.

About five miles distant from Sivas, our route passed over the Kizil Irmak, or Red River, by a stone bridge of twelve arches. This large stream is the ancient Halys; and at one time, near its mouth, it formed the eastern boundary of the empire of Crœsus, king of Lydia. He was told by the celebrated oracle of Apollo, that "if he crossed this river, he would destroy a great empire." He thought, of course, that the empire referred to was that of the Persian monarch. The result, however, proved it to be his own.

Going on a few miles farther, we ascended a lofty mountain, from the summit of which a vast panorama was visible. At my feet, as it were, was spread out the plain of Sivas; and all around me, stretching away farther than the eye could reach, rose mountains higher and higher, until their snowy tops were lost in overhanging clouds. Who could view, unmoved, such a stupendous exhibition of creative power? How could any pious heart refrain from uttering the prayer, "Lord, hasten the day when the mountain of the Lord's house shall be established in the tops of these mountains, and shall be exalted above these hills!"

Having descended the western slope of this mountain, by a path less precipitous and rugged than that by which we gained its summit, our route for the remainder of the distance to Cesarea passed over no lofty ridges or deep valleys; but it gradually descended for the whole distance, taking us across a frequent succession of plains, and through valleys wide, but not deep. Some of the plains are quite large, being fifteen or twenty miles in length, and ten in breadth. Most of them are very fertile, and produce, with their present imperfect cultivation, luxuriant crops of grain. On the border usually of the plain, but sometimes near its centre, a small stream of water flows, or a fountain gushes from the earth, and a few willow trees find sustenance. Here, by the water's side, we find a village. Sometimes there are three or four on one plain. The houses are built with mud walls and flat roofs. In some of the villages, the rude carts of the people may be driven up an inclined plane, directly upon the roof, to deposit there the straw or coarse grass that is to form the winter's provision for the cattle in the stable beneath. Oftentimes the houses are so close together that a cart drawn by diminutive oxen, or ugly-looking buffaloes, may be driven from one roof to another, over nearly the whole village.

The villages between Sivas and Cesarea, with a few exceptions, are quite small, the houses varying in number from fifteen to one hundred and fifty. Gemerek, distant from Cesarea thirty-six miles, is one of the largest and most interesting, as two-thirds of its inhabitants are Armenians. The other villages, almost without exception, are Moslem. The followers of Mohammed

in this region, uncorrupted by intercourse with vicious foreigners, are very punctilious in the performance of the religious requirements of the Koran. In every house where I spent the night, evening and morning, the owner of it would come in, and taking his position at the accustomed place, with his face toward Mecca, would prostrate himself nearly or quite to the earth full fifteen times.

Appearance of the Country.

The reader will obtain a clear idea of the physical aspect of this region from the subjoined paragraph.

Between Sivas and Cesarea, neither upon the wide-spread plains, nor upon the surrounding hills, nor on the more distant mountains, is a single forest tree or shrub to be seen. Of course, very little wood is used for fuel, dried manure taking its place. In one village, I was informed that the little wood used in kindling their fire is brought nearly forty miles. Linseed oil, produced plentifully in this region, takes the place which sperm oil holds in New England. In the interior cities of Asia Minor, excellent German matches are found in abundance, and sold as cheap as good matches in New England; but the people of the villages still use the time-honored "flint and steel." Near Sivas, lime-stone is abundant, and also gypsum; and both are much used as an external and internal covering of the walls of houses. Near Cesarea, on the contrary, the geological formation is almost wholly soft, unstratified volcanic rock. This city may be said to be built entirely of such rock. The same is true also of most of the villages found within twenty miles. Sometimes, near the border of one of the higher tables of land, and running at right angles with its length, are found ravines, deep and narrow, opening out upon the lower tables. Upon the steep sides of these ravines, the soft volcanic rock lies upon and near the surface of the ground. The people take advantage of this supply of building material, and upon the sides of the ravine build a village. The houses are constructed from the rock, quarried into blocks of a suitable size, or are wrought out of the rock itself, unmoved from its natural position. In one such village, twelve miles east of Cesarea, it was my fortune to spend the night. One-half of its two hundred houses were carved out of the solid rock. The house or artificial cavern in which I lodged, consisted of two principal rooms. One was for the family, the other for the domestic animals. Connected with the latter, and not partitioned off from it, was the best room of the house, the harem. This private apartment I was kindly permitted to occupy. Across the stone door-way, separating my lodging-room from that occupied by the household, a sheet was hung. The only intrusion upon my apartment was from the domestic animals, which, having passed from the one outer door into the kitchen, entered my room, and, with all propriety, turned a little one side into their own quarters. Two "port" holes, perhaps eight inches in diameter, cut through the front wall of my apartment, served as windows. The fire-place and chimney, the ceiling above, the walls and the floor, were all wrought out from one and the same solid rock.

Personal Treatment.

During all my journey, I dressed in full Frank style. Every where I was treated civilly, and found the people hospitable. Being, however, the first Frank, perhaps, which the people in that section had seen, I was sometimes a little annoyed by the natural Yankee-like curiosity of the people. They would gather around me at the villages where I stopped, scrutinize me from head to foot, asking where I came from, where I was going, what my business might be, &c. &c. To see me eat with a knife and fork; to learn that I slept upon a traveling bed, and not upon the floor, and that I drank tea and cold water, and above all, that I did not smoke, were a perpetual source of wonder. In the interior, almost all the people suppose, or until recently have supposed, that all Franks are Russians; and more than once the question was asked whether I was not "a Muscove."

Prospects of the Cesarea Station.

The rest of Dr. Jewett's letter is devoted to the reformation which the Lord is carrying forward in this part of Asia Minor. In regard to Cesarea he writes as follows:

Messrs. Farnsworth and Ball, with their companions, seem fully impressed with the greatness and importance of the glorious work begun in Cesarea and its numerous villages; and they are striving with all earnestness and fidelity to discharge their whole duty. Increased access to the people is enjoyed. The attendance upon the Sabbath worship, and at other meetings, is becoming more

numerous; and the day school, a very important auxiliary in the progress of the work, has an increasing number of scholars. The missionaries are in favor with the authorities and the citizens; and we have great reason to believe that they will yet be permitted to see a glorious harvest gathered into the garner of the Lord through their instrumentality. My own soul was much refreshed by the visit. The native helpers there, and the brethren and sisters of the church, seemed to be so full of love for Christ and the souls of men, and were themselves laboring with such humble zeal, that I was filled with great joy and continual rejoicing in their behalf. Their fervent prayers, their ardent zeal, their strong faith, and their active labors in the service of Christ, are well worthy of imitation by all who bear the Christian name.

Encouragement at Sivas.

Dr. Jewett spent three days at Sivas, one of which was the Sabbath. He mentions some facts in regard to the work of the Lord in that city which are interesting.

The brethren were full of joy on learning that Messrs. Parsons and Goodell had actually arrived in the country, and in a few months would be able to begin their labors with them. They had so long been waiting for a missionary that they had become quite dispirited. But now their hearts are made glad; and they are longing to clasp their own missionaries by the hand, and bid them a hearty welcome. As a proof of the reality of this desire, two of the brethren who occupy adjoining houses, comparatively new, and better adapted to the wants of the missionaries than any others that could probably be obtained, voluntarily offer to vacate their dwellings. I said to them, "The missionaries will not wish to turn you out of doors." They replied, "We can find other houses that will do well enough for us. The missionaries, if they will only come, shall have the best that we can give them."

Their Sabbath audience has increased during the past season, and now numbers between thirty and forty. The room in which they meet for worship, has become too small for them; and the brethren have voluntarily proposed to arrange two rooms in another house, so that the men may be seated in one, and the women in the other, the preacher standing in the doorway between. The owners of these rooms nobly proposed that, instead of appropriating the rent that would properly accrue from the occupation of them to their private use, it should be kept, with the interest upon it, as a fund to aid in the future erection of a house of worship.

The brethren pressed me very strongly to tarry with them longer; but the lateness of the season, and duties at my own station, forbade my doing so. When they found that I must go, one of them said, "We will pray with you again before you leave us;" and then he fervently thanked God that he had brought me to them in safety, and earnestly commended me to his paternal care for the rest of my journey. When I left, several of the brethren accompanied me a few miles on my way. As we rode along the plain, of their own accord, they joined their strong voices in singing, to the tunes of Hebron and Old Hundred, several verses of the hymns which they are accustomed to sing on the Sabbath. Again they begged me to send the new missionaries to them without delay; besought a continual remembrance of themselves at the throne of grace; and, once more commending me to God, they said, "Farewell."

Theological Students at Tocat.

In respect to his own station, Dr. Jewett writes in a hopeful strain. After mentioning the death of a woman, who had been propounded for admission to the church, but had not made a public profession of her faith in Christ, he says:

The young men who have come here to receive theological instruction, are not waiting for their course of study to be completed, before they begin active labor in the cause of their Master. Hardly a day passes without their holding religious conversation with those who are still strangers to evangelical religion. For this purpose they invite persons to their rooms, go to the markets and to private houses, seeking opportunity to make known Christ as the only sure foundation of the sinner's hope.

A few days since three of these young men, presuming on the brief acquaintance which one of them formerly had in another city with the present Armenian Bishop, ventured to make a call on him, and requested a private interview. Instead of meeting with uncivil treatment, or being coolly dismissed from his august presence, they were kindly received, and treated with great politeness. They soon introduced the object of their visit, and had an interesting religious conversation with the Bishop, whom they knew

to be somewhat enlightened. But in regard to one fundamental point, the doctrine of the one Mediator, he appeared profoundly ignorant. They referred him to the words of Paul : "There is one God, and one Mediator between God and men, the man Christ Jesus." The Bishop replied, "Those words may perhaps be found in your Bible, but not in mine." The young men said, "We think that they are also found in your Bible." A Bible in ancient Armenian was handed to them, and they soon showed the passage to this worthy guide and instructor of the people, who frankly said, "I never saw those words before."

Arabkir.

LETTER FROM MR. CLARK, JANUARY 30, 1855.

IN the present letter, Mr. Clark speaks more particularly of the missionary work at Arabkir, where he and Mr. Dunmore are stationed. The great reformation which has begun among the Armenians, seems to be making constant progress in that city, though our brethren would be glad to see more fruit of their labor.

The Word preached—Opposition.

We have for some time past had a good deal of access to the people, and have introduced the gospel into a very large number of families. We have recently exchanged visits with all the principal Armenians of the city, and every where have been cordially received. Among this class there is a great amount of knowledge. The mind is enlightened, but the conscience is not awakened to a sense of sin. They see and understand their superstitions, but understand not, neither do they feel, their sins. They have no confidence in their priests or their Bishop, freely condemn and ridicule their vices and ignorance, call them deceivers and hypocrites, and yet will continue to follow them. They have no spiritual boldness for the truth, no sense of danger; hence there is no fleeing from the wrath to come.

But we have also visited the poor, and preached the gospel to them; and here we have found greater encouragement. Many have received the Word with gladness. Our native helpers, especially, have made great efforts to diffuse the truth, going from house to house in companies of two and three, reading the Scriptures, preaching, exhorting, and praying, as they have had opportunity. Wherever they have gone, they have been cordially welcomed; and hardly a case of opposition have they found. The people have thanked them for their kindness in coming to preach to them, and have invariably invited them to call again. Individuals were found, who were reading the Bible in secret, and were not before known as friendly to the truth. The number of those calling upon us has also increased; and many have come, who have never before had the boldness to visit us.

But this extended intercourse, this organized and successful plan of operations, at length aroused the enemy. A few days since a disaffected Protestant, who went out from us, but was not of us, with one or two old Armenians, went to the Bishop and said to him that this visiting must be stopped; it was working immense mischief. All were becoming friends of the Protestants; their church was in peril, &c. The Bishop took counsel with the priests and some disaffected Armenians, but they could not agree. They wished first to have all the principal Armenians put their seals to a paper, pledging themselves that they would no more receive us into their houses or visit us in ours. But they could not effect this.

Finally, however, after much discussion and controversy, they gave the Bishop permission to command the people last Sabbath not to visit us or to receive our visits any more. "Suffer not the Protestants to enter your houses," said he, "to preach to you the gospel. Go not to visit them. Salute them not in the street. Have no intercourse with them in trade." "Now," said the Bishop to his people, "if you do not put a stop to this visiting, I will leave this city at once, I will not remain." Many are indignant, and declare that they will visit the Protestants, and receive them into their houses, as much as they please. "What kind of a Christian Bishop is this," they say, "who forbids us to receive the Protestants to our houses, who come only to preach the gospel?" Since the above injunction was given, our helpers have been from house to house as before; and every where they are cordially received.

On the Sabbath previous to the date of this letter four persons were admitted to Christian fellowship.

Mosul.

STATION REPORT.

Disappointments.

The brethren at Mosul, in submitting their report for 1854, express their regret that they have seen no clear indications of the presence of the Spirit in his renewing power. Death, moreover, has spoken to them with peculiar emphasis. "In the hope that the health of Mrs. Williams might be re-established," they say, "we advised Mr. Williams to journey with her to Oroomiah; but after making the experiment, Drs. Wright and Lobdell thought it best for them to turn back from the Zab; and our sister died near Akra, by the wayside, her last words expressing the preciousness of her Savior."

The alarms of war, with the confusion and anxiety naturally consequent thereon in such a place as Mosul, have cast their changing shadows upon the missionary work. "We have made," our brethren say, "several unsuccessful efforts this year to extend our labors, one to open a weekly service in another quarter of the city, another to station a native helper in Telkafe, and a third to extend preaching in Jebal Tour. Still another project was proposed to us in regard to employing the Archbishop of the Jacobites and opening schools. Although these projects gave promise for a time, and some of our native friends were exceedingly sanguine as to the last, they all proved abortive."

Labors and Hopes.

Still it is something that the missionaries have remained at their posts in safety and quietness. They are waiting to thrust in the sickle, whenever the Lord of the harvest shall utter his command. Nor is this all. They are sowing the "good seed" in other places. "We sent," the report says, "a member of our church to Mardin, two others to Bagdad, and for a time employed a third at Bagdad, and afterwards sent one to Jezireh." And in their personal intercourse with men in different places, they have endeavored to proclaim the Word to such as would hear them.

Several items of permanent interest are brought together in the following extract: "Our schools in Mosul have increased in interest, and give more promise than ever before. Two boys have been sent to Abeih, in addition to the one already there; and a hopeful beginning of a normal school has been made by Mr. Williams, for the education of teachers and preachers. Our book depository has been kept open, and has done a silent work in regard to which we are grateful for the aid of the American Tract Society. Our chapel attendance has slightly increased, the accessions being mainly of females; which is a hopeful sign. The dispensary has performed a great service in breaking down prejudice, and introducing familiar intercourse. We have never before been in a position to visit so much; and this open door we regard as the most encouraging indication in our field. Our object in making calls is so well understood that on one occasion, when we only conversed upon ordinary topics, we were blamed by an enemy for not preaching." With such facts to report, our Mosul brethren have no reason to despond. The Lord has many chosen ones in their field; and they are all known of him.

LETTER FROM MR. MARSH, JANUARY 13, 1855.

A Protestant not to be bought.

In describing the devices of the enemies of Protestantism at Mosul, Mr. Marsh says that one of their plans was to "buy up" the friends of evangelical Christianity, and so restore them to their old communions, leaving the missionaries nothing to do.

A beginning was made with Jeremiah, who was once in the convent of Rabban Hormuz. He was invited to an assembly of papal dignitaries, among whom were a brother of Mr. Rassam and a brother of his dragoman. They rose before him from the divans with unusual deference; the pipes and coffee were duly brought; and he was directly plied with offers of a support, pledged with the seals of responsible men. He was told not to fear Mr. Rassam's dislike to this arrangement, for Mr. Rassam desired it. He replied that the pecuniary question was a slight one, easily arranged, if only he could satisfy his conscience. In their delusion they sent a priest next morning, fresh from the propaganda, to defile his sacred feet by entering a Protestant house. They were sure of him. Jeremiah only asked a written pledge from the Patriarch, bishops and priests, that they would only require of him to obey them so far as they could prove their proposals right by the word of God. This "posed" them; but they took the case to Priest Botrus, their most wily Jesuit; and he is probably, in his leisure moments, meditating upon it yet.

The following extract shows, however, that our brethren have no lack of employment. Their chief want is the presence of the Holy Spirit with his saving influences.

Our dispensary has continued to attract

its daily crowds, and thus afford new opportunities for preaching the gospel. We can now visit among this people, and preach the gospel at their houses, more than our time will allow. A wide and effectual door is open. To improve it the more, while Mr. Williams has been detained with his Bible class, Dr. Lobdell and myself have for some time spent nearly half of every Sabbath in making calls at private houses for preaching. As this is a very unusual time of sickness among the natives from scarlet fever (which is said to be a new disease here) and other fevers, we have frequently visited the sick. The neighbors usually come in, and listen to what we have to say. Sometimes we find keen minds, shrewd to give plausibility to every error; but most are exceedingly stupid in regard to the truth. We often find a copy of the papal Arabic and Latin Testament under the pillow of the sick man, not to be read, but from a superstition that it may help recovery. We frequently draw it out, that we may try and get its truths into his head, and its love into his heart.

Dr. Lobdell also invited all our Protestant friends to a social gathering; and we became convinced that we have obtained free access to this people; for those invited brought very many more, and the house was crowded with guests. This breaking down of the barriers of oriental prejudice has a meaning for us that our American friends can scarcely appreciate, and gives us courage to hold on. At the observance of the communion last Sabbath the attendance was gratifying; and we especially note that the females are becoming less bigotedly afraid of us.

Recent Intelligence.

CHOCTAWS.—Mr. C. C. Copeland, in a letter dated February 14, says: "Our work prospers. Six persons were admitted to the Bennington church, and five to the Six Town church in January. As soon as spring opens, our field will probably be enlarged by the addition of new preaching places."

From Lenox Dr. Hobbs wrote on the 19th of February as follows: "I returned last night from a meeting held in Cunningham Wade's neighborhood, eighteen miles from here. About eighty were present. The Holy Spirit seemed to be there with saving power; and seven manifested their determination to join the people of God. The people have built a very neat log-house, which will accommodate one hundred persons. We have preaching there every third Sabbath in the month. On the fourth Sabbath we hold a service at a place about thirty miles distant by road, and about twenty-two by a narrow trail across. We attended a temperance meeting there last November, when twenty-three signed the pledge. It was a stormy day, and only fifty or sixty were out. They have requested another; and we hope to go on Friday, according to our appointment. In November I named the place Salem, which seemed to please them. They have erected a commodious house this winter, in which they have a Sabbath school. About twenty children study English, and some thirty Choctaw.

DAKOTAS.—From a letter of Dr. Williamson, dated March 6, the subjoined extract is taken.

My Dakota audience on the Sabbath forenoon has been larger than ever before at this place, or any other except at Lac-qui-parle. There are but few, however, who attend regularly, as most of the church members, including all the male members who are spending the winter in this neighborhood, have generally attended Mr. Riggs's service, because they are building, or intending to build, near him. On this account I have not succeeded well in getting the people together for religious instruction, after our English services on the Sabbath, and on week days. Sometimes I collect a dozen or more, and at others I have scarcely half that number. These meetings I generally hold in some of their tents. For a time I thought several of the apostate members of the Lac-qui-parle church, and some others, listened with unwonted attention; and I hoped that the Spirit of God was working on their hearts. But I have not satisfactory evidence that any have been converted; and there is less apparent interest at present than there was a month ago. We must still, therefore, draw our encouragement to labor for the spiritual welfare of this people from the promises of God's word, rather than from any change which we see wrought in them.

TUSCARORAS.—On the 10th of March, Mr. Rockwood wrote from his station as follows:

Four persons, all young, were received into this church last Sabbath by profession. Two of them had previously been members of the church, but were excommunicated. One of the others is sister to the girl mentioned in a former letter, who professed her faith in Christ on her dying bed. The Indians have recently held another reform meeting, at which two new names were added to the pledge. The council house was crowded; and the meeting continued until near eleven o'clock at night.

The peaceable, quiet behavior of this people at their gatherings, whether in the religious meeting, the temperance meeting, or the singing school, is a topic of common remark by visitors, it being in such striking

contrast with the noise and uncivil conduct frequently seen on similar occasions among white people in the neighborhoods and villages around us. Mr. Jacobs, our chorister, has several singing schools among the white population in the towns adjoining, at one of which their conduct was so bad, that he was obliged to reprove them. He said to them, "I thought you were civilized; but I find that you are not." Afterwards they behaved better.

GREECE.—In February last, the Minister of Ecclesiastical Affairs and of Public Instruction for the Kingdom of Greece addressed the following note to Mr. King:

With gratitude we received the thousand copies of St. Chrysostom "on Reading the sacred Scriptures," which you were pleased to offer us, that they might be distributed to indigent scholars in different parts of the Kingdom, according to your communication to us of Sept. 15–27, of the last year, which accompanied that offer, for which, by the present, we give you thanks, and inform you that we hastened to render it operative by recommending to scholars the reading of it by our Circular of the 19th of the month now closing, and under No. 191, of which we send you herewith enclosed a copy for your entire assurance.

The Circular referred to above was addressed "to the schoolmasters and schoolmistresses of the district schools." It is in the following language:

That nothing tends so much to the regulation of morals, to the knowledge of the duties of man, both to God and his neighbor, as the reading of the sacred Scriptures, St. Chrysostom has shown in many parts of his numerous sacred writings. These passages of the divine father, collected with care, and simplified by a translation, and published, are distributed gratis for the use of those who read.

The reading of this collection, of which a sufficient number of copies has been already sent to the nomarchs, that they may be distributed in the district schools in proportion to the number of the scholars, we recommend to you, both for the perspicuity of the style, and the wholesomeness of the sense, not doubting that you will, by applying practice to theory, render operative the injunction of this divine father, by inspiring the youth who attend your schools with a ready mind to read the sacred Scriptures, so that they may resume at home, in the hearing of those about them, the sacred lessons they are taught, and the advantage they derive from them be thus multiplied, and the Scripture fulfilled which saith, "The entrance of thy words giveth light; it giveth understanding to the simple."

On the 24th of February, Mr. King wrote as follows: "I have now a very full audience on the Lord's day; and the number of my hearers is increasing. They seem to come from a desire to hear, and not, as some used to do, for the purpose of finding fault."

GAWAR.—The following items of intelligence are from a letter of Mr. Rhea, dated January 10.

About the middle of November, Khamis made a short but interesting tour in Jeloo, Bass, and Tkhoma, and returned with five or six boys for our school. Since that time the number has increased; so that, of thirty pupils, we have fourteen from those districts, a number of them being nearly grown. Among them are four deacons; and nearly all are from prominent families. One is a married deacon, the son of the most prominent priest in Bass, a very amiable young man, and remarkably diligent in his studies. Another is the son of the malek of Bass. Still another is from the family of priest Dunkha, the famous papist, who has recently returned from India to his home in the mountains. He is now, however, in Mosul. Four others are from the family of the Bishop of Jeloo.

We provide for the board of these young men in our own house, and furnish them in part with clothing. An hour and a half we spend with them at morning and evening prayers, questioning them familiarly on the passage of Scripture which they have read. They are in school six hours, their time being mainly devoted to the study of the Bible. Some attention is given to geography, arithmetic and writing; but we desire above all things that they may be well acquainted with the holy Scriptures, which are able to make them wise unto salvation, as well as make them perfect, thoroughly furnished unto all good works.

With one or two exceptions, they are bright, promising boys, and acquire knowledge rapidly and with delight. They are wild mountaineers, and, as must be expected, are in many things rude and difficult to manage; but, on the whole, they do quite as well as we, who know whence they come, could expect.

OROOMIAH.—Mr. Breath wrote from Oroomiah on the 20th of January as follows:

Another civil head has been appointed over the Nestorians, in place of the Persian Meerza, who a few months since superseded Daoud Khân. It is reported that he is ordered to see to the execution of the new firman; but he denies to Mr. Abbott that he has any specific charge in reference to us. His coming is somewhat doubtful, as his appointment has been objected to, it is said, by the Kaim Makâm and other influential persons.

The Jesuits have been very busy in reporting among the people the substance of the firman, so far as it bears upon us; and it is producing its effect upon our work. Our enemies among the Nestorians are more loud and bitter in their opposition; and many of those who have heretofore been friendly, have become distrustful.

Some of our schools have sensibly diminished in numbers; and several of them it has been found expedient to close. Mar Gabriel, the trifling Bishop of Ardeshai, has been working secretly against us; but now, his fears having been excited, he promises to pursue a different course.

The seminaries, male and female, are more full this season than usual; and the pupils are pursuing their studies quietly and with diligence. We are sorry to say that there is no appearance of the unusual presence of the Holy Spirit amongst them, or, indeed, elsewhere among the people. Scripture Facts, a volume recently issued from the press, is received with as much favor by the people, perhaps, as any thing we have printed, and is being widely scattered among them. Two weeks since about seventy of the native converts, on invitation, partook of the communion with us in our chapel, on the mission premises. It was a deeply interesting occasion.

It should be understood that the firman, mentioned above, has not been communicated to the mission officially. Perhaps it never will be.

BOMBAY.—Another name must be added to the long list of missionaries who have finished their work, and entered into their rest. Mr. Hume died on the 26th of November. Dr. Scudder wrote from Wynberg, (where he then was for the benefit of his health,) January 4, as follows:

Our beloved sister, Mrs. Hume, is a widow. She has reached the Cape, with her six orphan children, having buried our dear brother and fellow laborer in the ocean, in sight of the African coast, just one week before she arrived at Cape Town. Our loss, as well as hers, is great. And in view of it, what shall we say? What can we say? When the laborers are so few, and the harvest is so great, we are ready, at a first glance, to exclaim, "How could he be spared?" But the Lord does all things well. Our dear sister is residing with the Rev. Mr. Thomson, whose heart seems to be made up of kindness. It was he who came off to our vessel, in October, to welcome us to his house.

Our sister has met with much sympathy; and how could it be otherwise? Who would not shed a tear for her and her six orphan children? May the God of Jacob bless her, and bear her, with her children, in safety to the land of her birth! And may he there raise up many sympathizing friends, who will esteem it a joy to do every thing in their power for her comfort! She expects to sail in the Springbok for Boston.

Mrs. Hume, with her children, has since arrived in this country.

MADRAS.—After reading the foregoing note from Dr. Scudder, announcing the death of Mr. Hume, with an intimation that his own health had become much better, it was with great surprise that a message was received at the Missionary House declaring that this devoted man, only nine days after he wrote, had finished his earthly labors. The following lines are from the pen of Mr. Joseph Scudder, under date of January 15, who accompanied his father to the Cape of Good Hope: "My dear father has gone to his rest! He fell asleep in Jesus at five minutes before five, on the afternoon of January 13. He died of apoplexy. At half-past ten in the morning, I was conversing with him. I did not see him again till after two, when I went into his room, and found him dying. Everything was done, but all to no purpose. The funeral is to take place this afternoon at four o'clock, from the Dutch Reformed Church at Wynberg, eight miles from Cape Town."

MADURA.—Mr. Herrick, under date of December 20, writes from Tirumungalum, where he is now stationed, as follows:

I recently spent the most of two days, with two of my associates, in the village in which Mr. Winfrid, one of our native preachers, resides. We did not go there for the purpose of visiting the congregation; but while there we took occasion to hold several meetings, and were much gratified by what we saw and heard. Six men and two women of the village, with a daughter of Mr. Winfrid, were examined for admission to the church. Their acquaintance with the Scriptures, and the spirit they manifested, were very pleasing. Mr. Winfrid bore testimony not only to their present orderly conduct, but to a marked change on the part of some. They were admitted to the church, and permitted to unite with others in celebrating the Lord's Supper. Ten children received the ordinance of baptism. I was most sensibly reminded of my first visit to this place, about six years ago. Then there was not a Christian in the village; and but very few had heard the gospel. Now there are thirteen adult members of the church, and ten baptized children, exclusive of Mr. Winfrid's family. Thirty families, containing more than a hundred souls, have nominally embraced the religion of Christ, and in several of the surrounding villages a spirit of inquiry has been awakened.

On the 25th of December, Mr. Little wrote from Tirupoovanum, the station which he now occupies, the subjoined paragraph.

Yesterday was a day of hope to this station, the commencement, we trust, of better things. A church of fifteen members was formed, of whom fourteen were received by letter, and one by profession. Two children were baptized. There are some obstacles in this field, in a large measure peculiar to it. Toddy and arrack are easily obtained and much used. Many villages are difficult of access for want of roads. Numbers of the lower castes are in a state of semi-slavery, from which they cannot easily free

themselves; and the people generally are said to have more spirit and temper than those in other places. Still there is reason for encouragement.

The friends of missions will have noticed that the churches under the care of our brethren in the Madura district are receiving many proofs of the divine favor. The April Herald contains some statements of interest in this respect. A letter from Mr. Rendall, as the secretary of the mission, dated January 2, is as follows:

Since I wrote you by the last mail, Mr. Noyes has received seven adults into the church at Cumbun. He has also been encouraged, in his work in the valley, by an accession of thirteen families of respectable caste to the number of learners in his congregations. Mr. Herrick has also admitted eight persons to the church at Malarnkinranoo; and Mr. Muzzy has received six persons into the church, who are members of his congregation, in and near Salavondoom. The above seventeen persons were admitted in their villages, distant from the residence of the missionary.

During the past year, one hundred and thirty-two persons have been received into our churches. The present number in good standing is five hundred and sixty-two; and of this number four hundred and seven are members of our congregations. There are now four thousand three hundred and forty-six members of our congregations; and although there has not been a great increase in numbers during the year, we feel encouraged by the progress which those with us have made in knowledge and piety.

Home Proceedings.

EMBARKATION.

On the 16th of April Mr. William A. Spooner and Mrs. Eliza Ann Spooner, late of Shirley Village, Massachusetts, sailed in the ship John Gilpin, Captain Ring, for Honolulu. They are to take the place recently filled by Mr. and Mrs. Rice at Punahou.

DONATIONS,

RECEIVED IN MARCH

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.		
Hallowell, Rev. Mr. Skeele's ch. m. c.	75 00	
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, A friend, 20; Winter st. cong. so. 264,50;	284 50	
York co. conf. of chs. Rev. G. W. Cressey, Tr.		
Lebanon, Cong. ch.	28 00	
	387 50	
Andover, Cong. so. 3; m. c. 7; Eastport, Central cong. ch. s. s. miss. so. to cons. Rev. William T. Dickson an H. M. 50; Robbinston, Cong. ch. and so. to cons. Mrs. Mary D. Sewall an H. M. 100;	160 00	
	547 50	

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.		
Alstead, Cong. ch. and so.	15 45	
Gilsum, Miss Fish's s. s. class,	1 89	
Keene, La. miss. asso. 40,75; La. Heshbon so. 20;	60 75	
New Alstead, Cong. ch. and so.	10 00	
Rindge, Cong. ch. and so. (of wh. fr. m. c. for Rev. W. Willey, Cher. m. 64;)	121 00	
Troy, m. c. 33; Rev. L. Townsend, (of wh. to cons. Mrs. Laura M. Townsend an H. M. 100;) 110; A. B. 5;	148 00	
Walpole, La. sew. so. for Ceylon, sch.	25 00—382 09	
Grafton co. Aux. So. W. W. Russell, Tr.		
Bristol. m. c.	11 00	
Lebanon, A widow,	10 00—21 00	
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Brookline, W. Gilson, 50; cong. ch. and so. 36,25;	86 25	
New Boston, Pres. ch. and so.	32 75	
Pelham, Gent. 35; la. 45;	80 00—199 00	
Merrimack co. Aux. So. G. Hutchins, Tr.		
Concord, South cong. ch. and so. to cons. James W. Sargent an H. M. 130,66; 1st cong. so. to cons. Nathan K. Abbot, an H. M. 100;	230 66	
Epsom, Cong. so. m. c.	17 25	
Henniker, Char. asso. to cons. John Whitcomb an H. M.	116 84	
Warner, s. s. for church in Aintab,	1 02—365 77	
Rockingham co. Conf. of chs. F. Grant, Tr.		
Derry, 1st ch. (of wh. fr. m. c. 42,25;) to cons. William Ela an H. M.	100 00	
Exeter, 1st and 2d chs. m. c. 14,89; 2d ch. and so. 126,11;	141 00	
Greenland, Cong. ch. and so. 28,82; la. 38,47; Mrs. L. P. W. 10;	77 29	
Londonderry, A friend,	2 00	
New Castle, Cong. s s.	5 00	
Windham, Pres. ch. and cong. 76,04; Miss M. Noyes's s. s. class, for ed. hea. chil. 4;	80 04—105 33	
Strafford Conf. of chs. E. J. Lane, Tr.		
North Wolfboro', Cong. ch. and so.	20 00	
Sanbornton Bridge, do.	36 00	
Tamworth, Cong ch. and so. gent. 36,25; la. 26,65; to cons. Rev. E. Colby Cooswell, of New Market, an H. M.; chil. 5;	67 90—123 90	
Sullivan co. Aux. So. E. L. Goddard, Tr.		
Claremont, Gent. 64.35; la. 55,44; m. c. 17,49;	137 28	
	1,634 37	
Lancaster, Ortho. cong. ch. and so.	15 00	
	1,649 37	
Legacies.—Lyme, Lydia Holt, by Harris Allen,	50 00	
	1,699 37	

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.		
Lyndon, A friend,	12 00	
St. Johnsbury, 2d cong. ch. and so. m. c. 45,69; 3d do. m. c. 30,61;	76 30	
Walden, La. asso.	14 00—102 30	
Rutland co. Aux. So. J. Barrett, Tr.		
Clarendon, 24,90; m. c. 1,53;	26 43	
Benson,	58 75	
Pittsfield, A friend,	1 00	
Rutland, 37,62; m. c. 9,78;	47 40	
Wallingford,	23 50	
West Rutland,	10 00—167 08	
Windham co. Aux. So. F. Tyler, Tr.		
Windham, Cong. ch. m. c.	3 00	
Windsor co. Aux. So. J. Steele, Tr.		
Ludlow, A friend, 5; A. L. Adams, 4;	9 00	

Royalton, Cong. ch. m. c. 20 00
Weston, Cong. ch. and so. 5 00
Woodstock, do. m. c. 13 00—47 00

319 38

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 47 47
Yarmouth, 1st do. wh. and prev. dona. cons. Rev. J. U. PARSONS, of Hyannis, and Miss LUCY HALLET, of Yarmouth, H. M. 90 00—137 37
Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, Young la. Ins. m. c. 6 00
Boston, S. A. Danforth, Agent,
(Of wh. fr. Park st. youth's miss. asso. 50; Salem st. ch. s. s. for church in Aintab, 15,06; Maverick ch. s. s. for do. 12; a friend, 50; a lady, by John Tappan, 10; Mount Vernon ch. s. s. Bible class of Deaf mutes, 6,75;) 6,061 82
Essex co.
Beverly, Dane st. so. a friend, 30 00
Salem, Crombie st. ch. m. c. 18 00
West Boxford, Cong. ch. 15 00—63 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Salisbury, A friend, 5 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, J. P. Trask, 20 00
Lynnfield, Centre, Cong. ch. 10 00
Salem, Howard st. ch. 23 50—53 50
Franklin co. Aux. So. L. Merriam, Tr.
Conway, Cong. ch. and so. 173 23
Hampden co. Aux. So. C. O. Chapin, Tr.
Chicopee, 3d cong. so. 69 20
Holyoke, 2d do. 16,35; m. c. 44,12; 60 47
Longmeadow, m. c. 29 28
Monson, Cong. so gent. 32; la. 52,25; m. c. 24,56; A. S. C. 5: Rev. Dr. Ely, 31,50; 145 31
Springfield, 1st cong. ch. m. c. 249,57; 4th do. 30,32; South so. m. c. 55,16; 335 05
West Granville, Cong. so. 52 00
West Springfield, m. c. 42 67

733 98
Ded. for printing reports, 20 00—713 98
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Easthampton, 1st par. m. c. 58,48; coll. 55,70; 114 18
Goshen, Cong. ch. m. c. 25 00
Hadley, Russell ch. and so. m. c. 20 00
Haydenville, Cong. ch. m. c. 37 00
Northampton, 1st ch. m. c. 30,88; Edwards ch. m. c. 13,18; 44 06
Whately, 2d cong. ch. m. c. 45 16—285 40
Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge, Cong. ch. wh. and prev. dona. cons. ALVIN COOK and WILLIAM B. CAPRON, H. M. 50 00
Webster, J. Larned, 15 00
Westboro', Cong. ch. and so. 96 79—161 79
Middlesex North, C. Lawrence, Tr.
Westford, Cong. ch. 34 00
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Medfield, A mem. of the Jews' Soc. dec'd, 10; Juliet, Theodore, Isabel, John, and Herbert, for ch. in Aintab, 1; 11 00
Roxbury, Eliot ch. and so. gent. 45; la. 358,68; m. c. 14,85; s. s. 3,63; do. for church in Aintab, 5,55; 427 71
West Roxbury, South evan. cong. ch. m. c. 10 20—448 91
Old Colony Aux. So. H. Coggeshall, Tr.
N. Middleboro', Cong. ch. and so. 45 00
Palestine Miss. So. E. Alden, Tr.
South Weymouth, Mr. Terry's so. 17,05; m. c. 6,18; B. P. W. 1; 24 23
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, 1st ch. and so. 33 00
Taunton and vic. Aux. So.
Raynham, S. D. H. 50
Taunton, Winslow ch. and so. 59,15; young men's Chris. asso. 10; unknown, 24; 93 15—93 65
Worcester co. Central Asso. W. R. Hooper, Tr. 10 00
Rutland, Cong. so. m. c. 20; E. H. M. 10; 30 00—40 00

8,379 68

Andover, A student in sem. 2; Charlestown, 1st cong. ch. and so. 130; Chelsea, Broadway ch. and so. m. c. 40,84; Winnisimmet ch. and so. m. c. 66,16; Lawrence, Chris. Free gift so. for bibles in China, 4; Malden, Cong. ch. m. c. 17,24; Melrose, cong. ch. and so. 85; m. c. 27,32; wh. cons. SAMUEL HARRIS an H. M.; Newton Corner, Mrs. E. H. Babcock, 20; Tewksbury, cong. so. 53,31; West Cambridge, Mrs. S. G. C. 4; 449 87

8,829 75

Legacies.—Fitchburg, Abel Farwell, by Levi Downe, Ex'r, 691,31; Newburyport, Wm. B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd, 3,500;) 400; 1,091 31

9,921 06

CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.
Greenwich, 1st cong. ch. and so. 38 40
Long Ridge, Cong. ch. m. c. 6 00
Stamford, Rev. S. W. 5 00—49 40
Hartford co. Aux. So. A. W. Butler, Tr.
Ellington, Rev. T. K. Fessenden, 50 00
Hartford, Centre ch. m. c. 12 29
Plainville, A friend, 25 00
Pequonock, A. D. 1 00
Wethersfield, 2 00—90 29
Middlesex Asso. E. Southworth, Tr.
Centre Brook, Gent. 39,50; m. c. 18,89; 58 39
Deep River, Cong. ch. gent. 26 61
Middle Haddam, A friend, 1 00—86 00
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, South ch. m. c. 9; Gerard Hallock, 100; united m. c. 21,56; Yale college, m. c. 19; Court st. ch. m. c. 10; 159 56
Norwich and vic. F. A. Perkins, Tr.
Bozrah, 1st so. 20; m. c. 7; Fitchville, 40; 67 00
Griswold, 1st so. 69; m. c. 21,38; Jewett City, m. c. 28,36; gent. 31; la. 15,64; 165 38
Lebanon, 1st so. gent. 17,75; la. 23,62; m. c. 16,50; Goshen, gent. 58,05; la. 37,82; m. c. 20,13; wh. cons. Mrs. E. W. TUCKER an H. M. 173 87
Ledyard, Coll. 50 50
Norwich, 2d and main st. m. c. 48,61; Main st. ch. gent. (of wh. fr. Caleb B. Rogers to cons. JOSEPH R. SKIDMORE an H. M. 100;) 306; la. asso. to cons. Miss GERTRUDE R. MAY an H. M. 100; 454 61—911 36
Tolland co. Aux. So. L. A. Hunt, Tr.
Andover, Cong. so. 31 00
Somers, Gent. and la. 95; m. c. 65; 160 00
Tolland, J. R. Flynt, 10 00
Union, Cong. ch. and so. 19 50—220 50
Windham co. Aux. So. J. B. Gay, Tr.
Canterbury, Three chil. 27
East Woodstock, Ch. and so. 24 25
Pomfret, Gent. and la. 302,36; m. c. 51,28; 353 64
Westford, Cong. ch. m. c. 12 70
Westminster, Gent. and la. 48 48—439 34

1,956 45

Legacies.—North Branford, Miss Abigail Linsley, by J. F. Linsley, and Rufus Rogers, Ex'rs, (prev. rec'd, 50;) 109 18

2,065 63

RHODE ISLAND.

Barrington, Cong. ch. 11,48; m. c 4,12; Little Compton, miss. so. 38; 53 60

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Albany, 2d R. D. ch. 50 00
Amity, R. D. ch. 11 00
Cohoes, do. 26 00
Brooklyn, 1st do. 84 61
Ellenville, R. D. ch. 87 21
Gowanus, North do. 33 06
Greenbush, R. D. ch. m. c. 24,88; s. s. in white school-house, 6,30; 31 18
Harlem, R. D. ch. 75 00
Kinderhook, do. s. s. for ed. of hea. chil. 46 47
Long Island, Family off'g, 10 00
Rhinebeck, R. D. ch. 40 00
Rochester, Ulster co. do. 6,41; m. box of a pastor's son, 1,58; 7 99
Sampsonville, R. D. ch. 1 75
Tarrytown, 2d do. 31 70—538 97

Buffalo and vic. J. Crocker, Agent.
Lancaster, Pres. ch. 38 60

Delaware co. Aux. So. Rev. D. Terry, Tr.
Delhi, Pres. ch. 55 00
Kortright, Benev. asso. 3 00—58 00

Geneva and vic. G. P. Mowry, Agent.
Castleton, Pres. ch. 14 11
Clyde, do. 2 00
Geneva, Rev. Dr. Squier, 20; W. H. S. 1; 21 00
Lockport, Dr. Hill, 20 00
Rushville, Pres. ch. 13 00—70 11

Monroe co. and vic. E. Ely, Agent.
Rochester, Brick ch. s. s. for *James B. Shaw*, Ceylon, 20 00

By William Alling.
Holley, Pres. ch. bal. 1 00
North Bergen, Pres. ch. 10 00—11 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. A. C. Wilcox, 100; Armstrong juv. miss. so. for ed. in Ceylon, 10; E. J. Woolsey, 500; 6th pres. ch. wh. and prev. dona cons. Francis Duncan an H. M. 50; Central pres. ch. wh. cons. William P. Cook an H. M. 152,82; William Allen wh. cons. him an H. M. 100; 11th pres. ch. wh. cons. Rev. Edward Stratton and Rev. Allen Wright H. M. 100; 14th st. pres. ch. 501; Anson G. Phelps, 1,500; Madison square pres. ch. 456; Samuel P. Williams wh. cons. him an H. M. 100; Brooklyn, 1st pres. ch. 248;) 5,073 62

Oneida co. Aux. So. J. Dana, Tr.
Mount Vernon, Pres. ch. 50 00
Utica, 1st pres. ch. m. c. 10 74—60 74

Otsego co. Aux. So. D. H. Little, Tr.
Butternuts, Cong. ch. 51; I. T. G. 10; E. R. B. 10; 71 00
Cooperstown, Fem. miss. so. (prev. dona. fr. ch. and so. cons. Mrs. Alexander Clark an H. M.) 38 00—109 00

Plattsburgh and vic. L. Myers, Tr.
Keesville, Pres. ch. 105 00

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Gouverneur, Pres. ch. Mrs. E. D. 10; Enos Wright to cons. Enos Wright, Jr., of Northampton, an H. M. 110; 120 00
Madrid, Cong. ch. 4 00—124 00

Syracuse and vic. E. H. Babcock, Agent.
La Fayette, Cong. ch. 24 00
Onondaga Valley, Pres. ch. m. c. 25; a friend, 1; 26 00—50 00

Watertown and vic. A. Ely, Agent.
Brownville. Pres. ch. 10 50
Dexter, do. 6 82
Sackett's Harbor, do. 33 00—50 32

By W. B. Sprague, Jr. Agent.
Albany, J. B. Jermain, 30; cong. ch. 137,12; 167 12
Glens Falls, Pres. ch. 70; Mr. R. 20; L. B. B. 10; 100 00
Johnstown, D. McG. 10 00
Lansingburgh, 2d pres. ch. 40 00—317 12

6,626 48

Attica, Pres. ch. m. c. 24; Babylon, M. A. C. 10; Baiting Hollow, cong. ch. m. c. 3; Bellport, do. 4; Bridgehampton, pres. ch. 14; Carpersfield, L. H. 3; Champlain, S. Hubbell, 20; T. J. W. 10; Chazy, J. C. H. 10; Chester, pres. ch. 10; Cornwall, Rev. D. Crane, 5; Florida, pres. ch. 48; Fly and Oak's Creek benev. so. 12,50; Hamilton, 2d cong. ch. 15,77; Kingsboro', pres. ch. 54; Lewiston, pres. ch. 30; Lyons, pres. so. m. c. 16,60; New Haven, cong. ch. and so. 14; North Pitcher, cong. ch. 20; Northville, cong. ch. 10; Pitcher, union cong. ch. 14,50; Schaghticoke, youth's benev. so. for ed. in Ceylon, 20; Schenectady, S. B. M. 2; Shelter Island, pres. ch. and so. 32,78; Staten Island, Miss Wickham and pupils for ed. of a girl in Ceylon, 10; Troy, Mrs. Ruth K. Champion, wh. and prev dona. cons. Henry Champion, of Andover, Ms. an H. M. 55; 2d pres. ch. s. s. 20; Yonkers, pres. ch. 87,18; 575 33

7,201 81

Legacies.—Rushville, Owen Green, dec'd, by Chester Loomis, Ex'r, (prev. rec'd, 239,30;) 162,59; Troy, S. W. Dana, by R. D. Silliman, Ex'r, (prev. rec'd 290;) 60; 222 59

7,424 40

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Blawenburgh, R. D. ch. 62; m. c. 50; a little boy, 3,38; 115 38
Lower Montville, R. D. ch. s. s. 1 10
Middlebush, R. D. ch. 25 00
Newark, 2d R. D. ch. 48,50; J. J. Duncklee, 1; 49 50
Paramus, R. D. ch. 31 50
Readington, do. 62 25
Unknown, two little girls, 1 00—285 73

Belvidere, 2d pres. ch. J. M. Paul to cons. Israel Harris an H. M. 100; ack. in April Her.; Mendham, pres. ch. 31,06; Newark, 6th do 20,78; Plainfield, a friend, 20; 71 84

357 57

PENNSYLVANIA.

Carbondale, 1st pres. ch. 59; Dundaff, pres. ch. m. c. 30; Erie, D. H. S. 50c.; Northern Liberties, 1st pres. ch. D. D. 10; indiv. 25; m. c. 40; Philadelphia, D. W. Prescott, 20; Clinton st. pres. ch. 25; 3d pres. ch. Misses Clark, 20; W. C. 10; 1st pres. ch. S. Tolman, 20; S. 25; Philadelphos, 50; Pleasant Mount, A. S. 5; Wellsboro', pres. ch. 10; 319 50

MARYLAND.

Baltimore, E. B. Babbitt, U. S. A. 16; Fem. mite so. for *Julia M. Ridgely*, Ceylon, 20; 36 00

GEORGIA.

Waynesville, C. and G. McDonald, for hea. girls in Ceylon, 1 69

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 23,09; 3d do. 8,50; Mrs. B. 5; 8th pres. ch. s. s. for Gaboon m. 25; Tab. pres. ch. m. c. 8,09; 69 68
Colville, Cong. ch. s. s. for bibles in China, 7 51
College Hill, Pres. ch. 51,46; m. c. 1,29; 52 75
Georgetown, Pres. ch. m. c. 5 00
Fearing, T. F. S. 2 00
Marietta, Cong. ch. 180; m. c. 15; ded. disc. 1,50; 193 50
Newark, 2d pres. ch. la. miss. so. 80; s. s. 7; 87 00

Portsmouth, Pres. ch. 20 52
Trenton, do. 3 15
Union, do. 3 00
Walnut Hills, Lane sem. ch. 131,76; m. c. 15,93; 147 69
Wheelsburgh, Mrs. M. D. K. 5 00

596 80
Ded. disc. 2 00—594 80

Akron, Cong. ch. 13,16; Champion, E. L. S. 1; Defiance, pres. ch. 6,50; Hudson, Western Res. college, 5,13; Tiffin, H. T. D. 1; 26 79

621 59

INDIANA

By G. L. Weed, Tr.
Crawfordsville, Central ch. m. c. 50 00
Danville, Pres. ch. m. c. 16 25
Indianapolis, 2d do. m. c. 25 00

91 25
Ded. disc. 50—90 75

Greencastle, m. c. 10; s. s. for Gawar m. 5; Spencerville, A. F. 2; 17 00

107 75

ILLINOIS.

By G. L. Weed, Tr.
Chatham, Pres. ch. 20 08
Springfield, 2d do. 78 92

99 00
Ded. disc. 50—98 50

By Rev. I. M. Weed.
Batavia, Cong. ch. 18 95
Belvidere, Pres. ch. 23,50; m. c. 30; 53 50
Byron, Cong ch. 17; disc. 1,05; 15 95
Dupage co. Mrs. L. 10 00
Lacon, Pres. ch. 72,15; W. Fisher, 50; Mr. Cook, 20; T. Perry, 20: int. 1; 163 45
Lee Center, Cong. ch. 15 00
Ottawa, Mrs. Caton, 3 00
Rockford, A. J. C. 5; la. fem. sem. for Mr Coan's sch. Oroomiah, 25; 30 00
St. Charles, Cong. church, 30; juv. miss. so. 10; 40 00
Tremont, Cong. ch. 18 90
Waukegan, do. 39,62; Rev. E. G. H. 2; 41 62
Wethersfield, Cong. ch. 17 00

427 37
Ded. disc. 3 00—424 37

522 87

Augusta, Pres. ch. 28; m. c. 7; Mendon, cong. ch. m. c. 37; s. s. for two chil. in India, 24; Moline, 5; m. c. 17; Newton, Mrs. R. Gould, 5; Pittsfield, cong. ch. 20,20; Princeville, a few friends, 15; Rockford, la. miss. so. 11; Rock Island, pres. s. s. for schs. at Point Pedro, Ceylon, 2,16; Springfield, 2d pres. ch. 60; Woodburn, cong. s. s. 5; 236 36

759 23

MICHIGAN.

By J. S. Farrand,
Detroit. D. C. 5; Rev. L. S. 3; 8 00
Lapeer, Cong. ch. 17 00
Rochester, Cong. ch. 7 00
St. Clair, Rev. G. M. Tuthill, 100 00—132 00

By Rev. O. P. Hoyt.
Ann Arbor, W. S. S. 5 00
Clinton, 8 00
Jackson, 102 44
Parma, 12 15
Saganaw, 2 00
Ypsilanti, 47 25

176 84
Ded. disc. 1 27—175 57

Armada, 1st cong. ch. 12,50; Bertrand, John Borden, 40; Blissfield, Rev. J. M. 62c.; Detroit, 1st cong. ch. 101,54; Hillsdale, pres. ch. m. c. 14; s. s. 1; Jonesville, Kappa, 5; pres. s. s. for ed. in Madura, 3; 177 66

485 23

WISCONSIN.

By Rev. I. M. Weed.
Allen's Grove, Cong. ch. 22 20
Delavan, do. 20 00
Milwaukie, Pres. ch. 54,21; Plymouth ch. m. c. 24,68; disc. 19c. 78 70
Summit, Pres. ch. 28 00
Raymond, W. R. 1; J. B. 1; Miss M. A. W. 1; 3 00
Whitewater, Cong. ch. 13 00

164 90
Ded. disc. 48—164 42

Columbus, Pres. ch. 8; Patch Grove, coll. 26,38; Wyalusing, coll. 3,62; Shullsburg, cong. ch. 10,50; Sheboygan, cong. ch. m. c. 9; 57 50

221 92

IOWA.

Dubuque, A mem. of cong. ch. 5 00

MISSOURI.

Little Osage, M. B. D. 2 00

LOUISIANA.

New Orleans, H. J. Rumpheldt, 10; St. Joseph, J. B. Hawks, to cons. HORACE HAWKS of Charlemont, Ms. an H. M. 100; 110 00

TENNESSEE.

Legacies.—Milton, Albert Peebles, by Rev. William Mack, 71,65; less exc. 1,05; 70 60

IN FOREIGN LANDS, &c.

Cherokee na. Fem. sem. m. c. 55; Park Hill, m. c. 36,44; do. 27; Miss A. R. 2; 110 44
Choctaw na. Bennington, ch. 31,31; Boiling Spring cong. 10; Pine Ridge, E. Lathrop, 2.30; 43 61
Madras, 13; individ. for schs. 1,150; 1,163 00
Montreal, C. E. Amer. pres. miss. asso. 546; Rev. Dr. McGill, 2; 548 00

1,865 05

Donations received in March, 25,480 39
Legacies, 1,543 68

$27,024 07

☞ **TOTAL from August 1st to March 31st,** **$181,256 50**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, **$266 63**

DONATIONS IN CLOTHING, &c.

Boston, Ms. Books fr. juv. miss. so. Bowdoin st. for William Bird, native preacher.
Burlington, N. J. Eleven copies New Jersey Med. Reporter, for 1855; fr. Dr. S. W. Butler, 22 00
Derby, Vt. A box, for Rev. A. Gleason, Seneca m. 19 05
East Boston, Ms. 40 shirts fr. young la. Colporter cir. Maverick ch. for Micronesian m.
Madison, Ct. A box, fr. young la. sew. so. for Rev. S. B. Stone, So. Africa.
New Haven, Ct. A barrel of clothing, fr. la. benev. so. of South ch. for boarding sch. Tuscarora.
New York City, A box of music books fr. Rev. J. Means, for Rev. C. Hamlin, Constantinople; 1 dozen Compen. of Hygiene, fr. Dr. L. Mills.

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Missionary Herald
Princeton Theological Seminary-Speer Library
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